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BILLY GRAHAM

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EDITORIAL:
Theology for Evangelism



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EVANGELISM:

Message and Method

BILLY GRAHAM

A few years ago I was in Dallas, Texas, and we had a crowd of 30,000 to 40,000 people. I preached and gave an invitation and practically no one came forward. I left the platform a little bit perplexed and wondering what had happened. A saint from Germany put his arm around me and said, "Billy, could I say a word to you?" I said, "Yes." He said, "Son, you didn't preach the Cross tonight. Your message was good, but you didn't preach the Cross." I went to my room and wept. I said, "Oh, God, so help me, there will never be a sermon that I preach unless the Cross is central." Now, there are many mysteries to the Atonement, and I don't understand all the light that comes from that Cross. But to lift it up is the secret of evangelistic preaching.

RESPONSE TO THE CROSS

Evangelism must seek the response of the individual. A lady said to me sometime ago, "You know, Mr. Graham, our minister is a wonderful person, but for the life of me, I don't know what he wants us to do." There are many people like that. Are we failing to explain those things that to us are elementary? What is repentance? How long has it been since you preached a sermon on repentance just as you would explain it to a group of children? Dr. Louis Evans, one of our great Presbyterian ministers, said that in his preaching he found that the religious intelligence of the average American congregation is that of a 12-year-old. "I always talk to the people now as if they were children," he added. Dr. James Denney once said, "If you shoot over the head of your congregation, you don't prove anything except that you don't know how to shoot."

I've found that there is something powerful about using the language God used. And I go back to words like *repentance* and *faith* and the *blood*. Somehow the Holy Spirit makes it plain in simple terminology. That is what Christ did. When Christ preached, William Barclay says, he took his illustrations on the spur of the moment. He did not sit in a study and think them out. One day he saw a fig tree and used it as an illustration.

Comments on the care of converts by Evangelist Billy Graham to the ministers of Sydney, Australia, April 16, 1959.

We make it so complicated. Jesus explained things so simply that the common people heard him gladly. Of course, the Pharisees missed it. The intellectuals failed to grasp what he was talking about. Many times the condition of our hearts governs the receiving of the message, as much as does the explanation.

I think that the evangelist must recognize that many factors lead to a person's commitment to Christ. I would go so far as to say I do not think I have ever led a soul to Christ. A pastor's sermon, a mother's prayer, an incident in battle—all these contribute to a process toward conversion. And those who will be converted in these meetings will be people who were not converted by the preaching of Billy Graham. I never claim that I lead anybody to Christ. I am just one in a series of many factors that bring people to this giving of themselves to the Saviour.

People come in different ways. Lydia was led by her emotions, the Philippian jailer by his will, Paul by his conscience, and Cornelius by his intellect. I certainly do not say that all come the same way.

It seems to me that evangelism must avoid over-emotion. Years ago I found that I could work on the emotions of the congregation and get people to respond, but without tears of repentance. They were tears of a superficial emotion. People come to Christ by hearing the Word of God. However, emotion does have its place. You cannot imagine two young people in love kissing each other out of a cold sense of duty. And the evangelist cannot offer free pardon for sinners and forbid any reaction of joy. The dread of emotion in religious experience has gone to extreme lengths. Dr. Sangster says: "Some critics appear to suspect any conversion which does not take place in a refrigerator." In his little book *Let Me Commend* he goes on to say that "the man who screams at a football or baseball game, but is distressed when he hears of a sinner weeping at the Cross and murmurs something about the dangers of emotionalism hardly merits intelligent respect." Folks can sit in front of a television set and watch "Gunsmoke," or "I Love Lucy," and laugh and bite their fingernails off. But if there is any joy or tear

or smile over religion—then we are to watch out for emotion. That is one of the devil's biggest laughs.

EXTENDING THE INVITATION

Many people ask, why give a public invitation? This was a stumbling block to me for awhile, I must confess. And I would like to acknowledge in passing that so-called "mass evangelism" has deficits and assets. One deficit is this: People go to the meetings, they hear the beautiful singing, they are wonderfully lifted up in spirit, the preacher stands up and shouts and pounds the pulpit—and then they go back to church and wonder why church service is not the same.

I explain carefully in my preaching that the worship service is more important than the evangelistic service. The holiest moment is when we come to the Communion Table, for that is worship of God; it is his Church at worship. Ours is an evangelistic service to reach those outside the Church as well as those on the fringe of the Church. These are two different things, and the worship service is most important.

Nonetheless, it might do the people good if ministers started pounding the pulpit a bit. A lady said to me in San Francisco: "Mr. Graham, you know my preacher is preaching new sermons since you came. You really helped him." I said, "Madam, did you come forward?" She said, "Oh, yes." I said, "Could it be that you are listening with different ears, and that he's preaching the same sermons?" She said, "I hadn't thought about that. That may be."

Moses gave an invitation in Exodus 32:26 when he said, "Who is on the Lord's side? let him come unto me." That was public invitation. Joshua gave an invitation: "Choose you this day whom ye will serve." King Josiah gave a public invitation when he called on the assembly of the people, after the Book of the Law had been found and read to them, to stand in assent to the keeping of the Law. Ezra called upon the people to swear publicly to carry out his reformation.

Jesus gave many public invitations. He said to Peter and Andrew, "Follow me and I will make you fishers of men." He said to Matthew, "Follow me," and the latter rose and followed him. Jesus invited Zaccheus publicly to come down out of the tree. "Zaccheus make haste, come down for today I will abide in your house." Jesus told the parable of the slighted dinner invitation where the lord said to his servant: "Go out into the highways and hedges and compel them to come in, that my house may be full." The Apostles gave invitations.

THE INQUIRY ROOM

The method of invitation we use is of comparatively recent origin, but the spirit and principle of the evangelistic invitation is, in my opinion, as old as the Bible itself. George Whitefield and John Wesley used to give

public invitations, as did most of the evangelists.

However, the modern inquiry room that we use with personal counseling (we coined the term 'counseling' instead of personal workers) was not used so far as I can discover until 1817 when Ashland Middleton began using it. D. L. Moody made it popular and used it continually in his meetings; and when he would give an invitation, he would ask people to make their way not to the front but straight to a room. There he would go and speak to them all.

Now we found that the weakest aspect of mass evangelism was at this point. How to overcome it was the problem. How could we get people to make a profession or indicate their spiritual need and do it properly so that each one would be dealt with personally? In other words, mass evangelism was only a stage for personal evangelism.

And so we began to teach and train counselors to talk to each individual. These people who come forward are not all finders. Most of them are still seekers. They are inquiring; they are seeking help. They need someone to guide them, lead them, and direct them. You say that only the minister can do that. The early Church was made up of laymen, and I believe that too long we have had a gap between the laity and the clergy. Laymen ought to be in the work of evangelism. That makes for the most successful church.

Dean Barton Babbage told me that in the cathedral in Melbourne he has started what he calls "desk" night once a month. Members of the congregation go out and bring in unchurched people. On the first "desk" night, Sunday a week ago, he gave a public invitation and over 300 people in the cathedral came forward! These people who were trained in the counseling classes cannot stop, he said. They are bringing evangelism back into the churches. Ministers ought to be prepared for this, for it will be one of the results.

I remember the first time I went to Lambeth Palace to see the Archbishop of Canterbury, he told me a little story. He said, "You know, we have a little chapel here at Lambeth, and two cards came (from the Harringay meetings) and somehow they were sent to me (and this was about half-way through the Crusade). I took them immediately, because if you don't, the Graham Organization is going to send those cards to a Baptist church!"

THE LOSS OF BABES

Suppose we treated newborn babies as carelessly as we treat new Christians. The infant mortality rate would be appalling. Here is a little baby coming into my home, and I would say: "Son, we're so glad to have you in our home. Now, we hope you come around next Sunday, we're going to give you a good dinner. It won't last but an hour—but do come. See you next Sunday." He would die! And yet here are persons who come to

Christ as spiritual babes, and we expect them to come to church all by themselves on Sunday mornings and get enough food to last them until the next Sunday when they can come back for more. That is not God's way at all! These people need help, guidance, leadership, and training in the study of the Word of God. I cannot possibly instruct all of them. I have them for one evening, and somehow the minister feels that the evangelist is to work miracles—that a new convert comes into the church a mature Christian, and if he should make one false move—in ignorance or in weakness—the church points the finger and says, "Uh, huh, a convert that didn't last!" How pharisaical can we get? A beachhead has been established in their lives. Now it is up to us to follow through with an infantry attack. The Crusades can establish beachheads in thousands of lives. But it is up to the laymen of the church to follow through with the people. They need our help. They are spiritual babies. The obstetrician must be followed by the pediatrician.

Some have asked me how to approach these meetings? I might ask that you approach them with a concern for New South Wales. Secondly, may I ask that you intensify your prayers? We have one Achilles heel, one great danger, and that is overconfidence, complacency, and a feeling that the crusade is off to such a good start we can relax. Satan is going to attack from some direction, I don't know where. Let's build a wall of prayer. Thirdly, I hope you will come with humility and an open mind. I know that a lot of the methods used are foreign to many of you, and I feel for some of you ministers.

Fourthly, I trust that as you preach, you will make your sermons heart-warming and evangelistic. Take some of the old subjects like the new birth, repentance, faith, and justification, and see what happens. You say—but my people are already far beyond that! I do not believe that your Christian people are going to bring the unconverted into the church unless they think a simple gospel will be presented.

Fifthly, a word must be said about tolerance to theology and methods. Just after the Evanston Assembly of the World Council of Churches, I was invited by a Bishop and 18 of his clergymen to a city in Europe. The Dean of the Cathedral there opposed me until he had split the town, the Bishop being on one side with 18 clergymen, the Dean on the other with sixteen. And I wrote the Bishop and said it might be better if I don't come because of the press headlines. He answered me, "No, you can't let us down now. You must come." So I went. I said, "Isn't this particular man the man at Evanston that made such a wonderful statement in the committee about the need of unity when he expressed himself on the ecumenial movement?" He said, "Yes." I replied, "then why isn't he tolerant

enough to go along with you now?" I shall never forget the Bishop's smile when he said, "You see, Evanston is nearly six thousand miles from here." In other words, in the top echelons we talk about an ecumenical attitude, but on the parish level when it comes down to something personal, when the chips are down, we're not quite as ecumenical as we thought.

Perhaps when we get through, it will be like it was in Scotland when a Presbyterian came to me and said: "You know, I never had any use for those P.B.'s, but I met some of them who would make wonderful Presbyterians." A Plymouth Brother has already told me that he has to change his whole attitude about the Church. He commented, "I have found men of God in the Anglican Church." And he looked surprised! That happened down in Melbourne.

May I emphasize this important fact, however: a church's spiritual life will never rise any higher than the personal life of its people. I am praying that to all of us will come a new spirit for Christ, a new consecration and dedication. One of the great Anglican leaders in Australia called me to his home, closed the door and locked it. He said to me, "I've been an Anglican priest for many years," and then he started weeping: "I need a new experience of God." We got on our knees and we prayed together.

Do you need a new experience with God, a new encounter with the living Christ? I pray that you will not be like Samson when he got up and wist not the Lord had departed from him. Have you done it the same old way until you are almost a perfectionist, but have lost the compassion, love, burden, and vision of the living Christ? Pray that it might return, and with a double portion of His Spirit.

END

Pottery

We are the pottery
of Him who once
inscribed His signature
in circling suns,
who blew His breath
and left eternally
in dust the stuff
of immortality.

We are His work,
and though the vessel be
defiled and marred
by evil elements
still through the ruin
gleams Omnipotence.

LON WOODRUM

Tax Exemption and the Churches

EUGENE CARSON BLAKE

Those who are interested in Church-State relations in the United States dare not take for granted as good and permanent the religious tax exemptions presently in effect in the nation and in the several states and municipalities. The subject needs to be discussed despite the hesitancy caused by the fears of churchmen that merely to raise any question opens the churches to the possibility of crippling taxation and the hesitancy of government officials caused by their fears of appearing to be antireligious if they even speak of taxing churches. The already complex Church-State question is further complicated by competitive concerns of churches with each other, especially typical Protestant fears of increasing Roman Catholic power, and typical Roman Catholic interpretation of all Protestant political action as being primarily anti-Roman Catholic.

Writing for an American audience one may take for granted (except possibly among some Roman Catholics) the universal acceptance of the assumption that the Bill of Rights is here to stay, preventing the establishment of religion, which at the least means that no single church shall have preferential financial or other support by the state and, as usually more broadly interpreted, means further that churches in general must depend upon the voluntary gifts of their adherents for their support and not upon the taxing power of federal, state, or municipal governments. Most Americans, in contrast to many Europeans, believe that this is a good arrangement for both Church and State. They point to the vigor of these competitive American churches and the freedom in the United States of the nonreligious to be nonreligious as values more than counterbalancing any possible national advantages put forward as the result of church establishment. The chief arguments for church establishment are national unity (one church, one people), securing a place for

religion in public education, protection against the ultimate secularization of the state, and sect proliferation. In any case American churchmen need seriously to grapple with the charge made by the antireligious that church tax exemption in the United States is but a slightly concealed form of tax support of the churches. The writer remembers vividly the keen interest in this subject shown by Soviet churchmen in discussions three years ago in which they asked whether our separation of Church and State in the United States was really as complete as we advertised it to be and whether their Church-State separation in the Soviet Union was not in fact more nearly honest and complete. Church taxation and exemption from taxation equally imply some kind of philosophy of Church-State relationship that is definitely not *absolute* separation of Church and State.

I here assume, then, some relationship between Church and State, believing that absolute separation, "a wall of partition," is an unrealized myth and I assume further that we wish to preserve the freedom and autonomy provided for the churches under the Constitution of the United States. The clear implication of these two assumptions is that we should discuss tax exemption of churches reasonably and rationally without being subject to emotional tirades from those on the one hand who believe churches should be supported by taxes or from those on the other hand who say, "the power to tax is the power to destroy" and that, therefore, churches for their life and freedom must resist any and all taxation. I assume rather that it is our problem to assess the amount of taxation or tax exemption which would best serve the interests of both the churches and the several organs of government which have the tax power. I reject the notion apparently held by some churchmen that the less taxation there is upon the churches the better off they will be and the equally materialistic notion apparently held by some officials that the more taxes that can be levied the better off will be the government and community.

Tax exemption for churches and religious institutions must be examined in the light of the whole practice of government's granting exemption to various bodies for various purposes. William H. Anderson writes: "The theory behind property tax exemption is

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that some properties have special characteristics which make it socially advantageous to exclude them from taxation. . . . Among the most common purposes may be found the following: 1. To prevent intergovernmental taxation; 2. To encourage activities which would otherwise be supported by government; 3. To promote desirable social undertakings; 4. To influence the location of industries; 5. To improve property tax administration and compliance; 6. To avoid double taxation; and 7. To record services rendered such as veteran's property exemptions." (William H. Anderson, "Taxation and the American Economy," Prentice Hall, New York, 1951, p. 158.)

Although Anderson is here concerned with property tax exemption only, the seven purposes listed may be applied as well to the wider question of tax exemption with which this paper is concerned. My point is that any tax exemption that is allowed to churches or church organizations must be seen from the point of view of government as justified by one or more of these seven or like purposes. Tax exemption for churches would be chiefly based upon reason three—"to promote desirable social undertakings" and to a much less extent, at least from Protestant theory, reason two—"to encourage activities which would otherwise be supported by government."

The thesis of this paper is that while all of us would doubtless hold that churches and their activities are "desirable social undertakings" and, therefore, may properly be encouraged and aided by government tax policy; nevertheless, tax exemptions which are proper when churches are small, poor and weak may have highly unfortunate results to the churches and to the society when the churches have grown large and rich.

INVITATION TO EXPROPRIATION?

I need not labor the point that too much tax exemption, for whatever reason, becomes a serious problem to government. The growing urban centers of our country are all struggling to find a broad tax base able to support the growing demands for police and fire protection, for education services, and for social welfare requirements of the citizens. Since, however, the biggest tax exemption problem in most cities and states is intergovernmental tax exemption, it is clear that this problem would not be solved even if all religious tax exemption were eliminated. While this is true now, I suggest that *100 years from now the present pattern of religious tax exemption by federal, state and municipal authorities, if continued, may present the state with problems of such magnitude that their only solution will be revolutionary expropriation of church properties.* When one remembers that churches pay no inheritance tax (churches do not die), that churches may own and operate business and be exempt from the 52 percent

corporate income tax, and that real property used for church purposes (which in some states are most generously construed) is tax exempt, it is not unreasonable to prophesy that with reasonably prudent management, the churches ought to be able to control the whole economy of the nation within the predictable future. That the growing wealth and property of the churches was partially responsible for revolutionary expropriations of church property in England in the sixteenth century, in France in the eighteenth century, in Italy in the nineteenth century, and in Mexico, Russia, Czechoslovakia and Hungary (to name a few examples) in the twentieth century, seems self-evident. A government with mounting tax problems cannot be expected to keep its hands off the wealth of a rich church forever. That such a revolution is always accompanied by anticlericalism and atheism should not be surprising. This leads me to examine the negative effects of tax exemption upon the life and purposes of the churches themselves which ought to be the primary concern of churchmen.

ARE THE CHURCHES IN JEOPARDY?

I suggest that already in the United States there are discernible signs of a growing antichurch feeling, not yet developed into full blown anticlericalism which will increase rather than decrease as the years go on. It may be that one of the reasons for the greater growth of the store-front sects is the unconscious self-identification of the common man with the "have-not" poor and his perhaps unconscious identification of the "old line" churches, Protestant and Roman Catholic, with the rich managers of society. History makes it clear that social welfare and educational enterprises by the churches, however much appreciated, are not sufficient of themselves to make a poor man love a rich church.

While I have myself argued that to build a beautiful church can have results both culturally and religiously good, I am quite sure that overly rich and overly ornate structures have a negative effect on evangelism and distort the people's understanding of the Gospel. At a time when Americans think nothing of putting 30 to 40 thousand dollars into their suburban homes, and small communities vote several millions of bonds for the public schools, and the local savings banks and department stores house themselves in artistic contemporary monumental homes, it is clear that it would be embarrassing if these same people did not want to build beautiful and expensive churches. (I have used this argument to encourage reluctant givers to church building funds.) Our culture would be proved less Christian than it is if there were no great churches and church institutions being built. Yet admitting all this, the fact remains that the effect of an expensive church upon those outside its membership is ambiguous.

But this is the outside and visible part of the problem. The economic power that will increasingly be wielded by ever richer churches threatens to produce not only envy, hatred, or resentment of nonmembers, but also to distort the purposes of the church members and leaders themselves. The highly endowed Protestant central city church, with its able and articulate and dominating trustees, does not usually carry on a Christian program to which denominational leaders or others point with pride. That denominational leaders themselves will behave in a very much more Christian manner when their financial concerns are the investment and management of increasing endowments rather than the scraping of the bottom of the financial barrel to find support of their overextended operations in an inflationary time, I am not at all sure. I am sure that great concentration of wealth and economic power in the hands of the American churches will in the long run frustrate the very ends which they proclaim and profess.

In case it appears to any that the dangers in this area are all in the future and that they are overdrawn, I would merely remind you that under present tax laws rich people are being encouraged to give to churches since big gifts can be made which cost the giver little or (in some odd cases) nothing. I remind you that deals are being offered to church trustees by which they can buy businesses and pay a management fee to the present owners which puts both the managers and the church in an advantageous position with reference to their business competitors.

Perhaps the above is enough to establish my main point, namely, that to continue the present church tax exemptions indefinitely into the future will jeopardize not only the stability of government but the program and effectiveness of the churches themselves.

SOME POINTED QUESTIONS

Although I do not propose here to outline a new policy, I should like to isolate a few questions, partly rhetorical, on which I believe we can well spend some time and thought. Changes in tax structure are admittedly very complex, and very often the "side effects" of a tax law are in the long run more important than its obvious end. That is one reason for raising questions rather than suggesting answers.

1. Should not all of the churches attempt at once to secure the repeal of the section of the Internal Revenue Code which allows "churches and church organizations" exemption from the corporate tax (generally 52 percent) on income from business organizations unrelated to the purpose or activity of the Church or its organizations? Although relatively little use has so far been made of this provision by the churches, it is clear that over 20 percent could be safely earned on church investments in place of the three, four, or five percent

now being earned. It works this way. Buy a business that earns six percent, now after taxes, a not unusual return. Buy it for one million dollars. Put up cash (church endowment) of 400,000. Borrow 600,000 at four per cent. Result: income on 400,000 dollars invested equals 96,000 per annum. The safety of such an investment is enhanced by the fact that the pricing policy of the company could be handled to make certain that no competitor could steal away the business.

2. Should the churches take the initiative in approaching local tax authorities to the end of developing a system whereby the churches would begin to make contributions to the municipal governments of one per cent of the real estate tax that would be due if this property were taxable, increasing the contribution by one per cent a year to a ceiling of ten per cent?

3. Should the churches examine their related business enterprises to assure themselves that their practices in these fields are not unfairly competitive with other businesses operating in the same area?

4. Should the churches support a department in the National Council of Churches which would study this field to ask more pertinent questions and to implement their answer?

END



Preacher in the Red

YOU REMINDED ME

MY GRANDFATHER, A PREACHER, told me this story:

"Fifty years ago, preachers used to express their zeal and enthusiasm by preaching in a loud voice, hitting the pulpit with their fists, and running on the platform to and fro.

One Sunday I was invited to preach in a village church. It was a rainy day, and the congregation was made up of three men and one woman. As I warmed up in my preaching, the woman started to weep. The more enthusiastic I became, the more tears poured from her eyes. I felt that a soul was coming to God in penitence.

When the meeting was over, I went to see her.

'I was deeply moved,' I said, 'to see your response to the message.'

'Yes preacher,' she answered, 'your voice reminded me of my ox which died last week.'—The Rev. MENIS ABDUL NOOR, Herz via Etldim, Egypt, U.A.R.

For each report by a minister of the Gospel of an embarrassing moment in his life, CHRISTIANITY TODAY will pay \$5 (upon publication). To be acceptable, anecdotes must narrate factually a personal experience, and must be previously unpublished. Contributions should not exceed 250 words, should be typed double-spaced, and bear the writer's name and address. Upon acceptance, such contributions become the property of CHRISTIANITY TODAY. Address letters to: Preacher in the Red, CHRISTIANITY TODAY, 1014 Washington Building, Washington 5, D. C.

JESUS CHRIST:

Hallmark of Orthodoxy

BERNARD RAMM

One of the problems constantly confronting the Christian Church is how it ought to defend its true faith in the presence of heresy and false interpretations. The problem is as keen and sharp today as it has ever been in history. The theological confusion of the twentieth century is beyond description. Many old divisions of Christendom are still with us, but so are the many cults that have subsequently emerged and grown into sizable memberships. The inroads that religious liberalism has made into the very heart of the great denominations is still a grim fact. Existential philosophies are being taught by some clever and learned men who have been making an impact upon Christendom. And neo-orthodoxy, no longer a single movement, has divided into a cluster of related theologies. In view of such confusion and interplay in church and denominational life, the question of strategy faces every Christian who wishes to maintain the orthodox interpretation of the Christian faith.

Among orthodox people themselves there is no common agreement as to what this strategy should be. Views vary from those who think evangelism and an evangelistic emphasis is the solution to those who demand a rigorous doctrinal or ecclesiastical purism. However, in view of the present doctrinal and ecclesiastical distress, it would be good to remind ourselves that in the final analysis it is God himself who maintains his people in faith and not they themselves. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). If any nation should have perished (spiritually, politically, or physically) it should have been Israel. Yet Israel survived through centuries and through impossible conditions. The reason she survived is that the eternal God was her stay and her support. Equally instructive are Christ's words to Peter (Matt. 16:18) that the gates of hell would not

prevail against the Church. Whatever is the meaning of the expression "the gates of hell" the intent is the same: The Christian Church shall prevail in spite of the strongest opposition. The Lord of the Church defends her and maintains her. Not for a minute must Christians believe that the existence of the Church and her orthodoxy rests solely upon Christians; it is the responsibility of the God of the sons of Jacob, and the Lord of the Church. No anxious neurotic behavior over protecting the Church and her orthodoxy is in keeping with a sound view of the Church and her destiny in the care of God.

But in its creaturely existence, the Church is called upon to speak to the issue of strategy. As a matter of common Christian concern and discussion we suggest that the center point in rallying Christian people, the point of offense and defense, and the point of leverage and assault is the person and work of Jesus Christ.

CHRIST AND SCRIPTURE

In the days of Calvin the religious fanatics were claiming revelations independent of sacred Scripture. Calvin replied to these men that there was an image of the Holy Spirit in Scripture, and any claim to the work of the Spirit must correspond to this image (*Institutes*, Book I, Chap. 9). In that the revelations of the fanatics did not conform to the image of the Spirit, they were not prompted by the Holy Spirit but by a devilish spirit.

The same relationship holds between Jesus Christ and sacred Scripture. In fact, there is a unique relationship between Scripture and Jesus Christ for Scripture is the summation of revelation as *word* and Jesus Christ is the summation of revelation as *person*. But these are not two revelations. The sum of the revelation as *person* is the subject matter supreme of the sum of revelation as *word*; and the sum of revelation as *word* is the divine instrument for introducing men to the revelation as *person*.

Therefore, we draw two important conclusions. The cultist who has a formal faith in Scripture as the Word of God does not hold this faith in orthodoxy

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for he holds it without its supreme content, Jesus Christ. And conversely, Churches and Councils that believe in Jesus Christ as divine Lord and Savior and who are not bound to the Scriptural picture of Jesus Christ also have no claim to orthodoxy for they allow men to have a doctrine of Christ not bound to sacred Scripture.

THE FAITH AND THE LORD

A most important passage in this connection is Hebrews 13:8: "Jesus Christ the same yesterday, and today, and for ever." Most exegetes believe that in this verse "Jesus Christ" stands for the entire Christian faith. Thus the *auctor* of Hebrews is affirming the finality of the Christian faith. Its truth is the same in the past, present, and future. And how remarkable it is that he sums up the content of the Christian religion with these two words: *Jesus Christ!* As the mutual combination of the person and work of Christ is understood in this verse, let Jesus then be the hallmark of orthodoxy, its center, its essence, the point where all Christians converge and all heresies diverge. This Christ is not of men's speculation but the One who corresponds to the image painted of him in the New Testament.

The hallmark was the official stamp of the Goldsmith's Company of London. Its mark upon silver and gold wares attested to their purity. By the same manner, the eternal Father has stamped upon the Christian faith, according to Hebrews 13:8, the sign of divine purity: *Jesus Christ*.

It is very clear that the *piety* of the New Testament is a Christ-centered piety. Galatians 2:20 ("I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith[fulness] of the Son of God, who loved me, and gave himself for me"), and Philipians 3:10 ("That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death") are at the very center of New Testament personal piety. And there is that remarkable verse at the end of I Corinthians: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (16:22). These verses call for a complete personal dedication to Jesus Christ by every Christian. No faithfulness to a moral code or dedication to a Christian institution can substitute for personal, loyal devotion to Jesus Christ. To defend the person and work of Christ, without a genuine personal dedication to him, is an evil thing. Theology without personal religion is devilish; and therefore, he who would be a defender of the faith must first be in daily personal communion with his Lord.

It is not a difficult matter to show that the biblical revelation finds its center in Jesus Christ. Our Lord,

speaking of Moses said, "he wrote of me" (John 5:46); and when He gave his marvelous postresurrection lesson in the Scriptures he began with Moses and all the prophets and "expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27). Peter states that the Holy Spirit which inspired the apostles is the same Spirit of Christ which inspired the prophets (I Pet. 1:11-12). The *auctor* of Hebrews sums up the content of the New Testament as God speaking by his Son (Heb. 1:2). He who reads Scripture without coming to Jesus Christ has not stepped into the inner side of sacred Scripture (II Tim. 3:15).

The *Pneumatology* of the New Testament is a Christ-centered doctrine. The Holy Spirit is readily called the Spirit of Christ, the *other* helper (John 14:16) who thus stands side by side with Jesus Christ. He shall not speak of himself, but he shall speak of Christ and glorify the Savior (John 16:13-14). And when the Holy Spirit prompts the human heart with a profound inspiration, the heart says, "Jesus is Lord" (I Cor. 12:3).

When we turn to the doctrine of God in the New Testament we discover it too is centered in Christ our Lord. No man knows the Father unless he is introduced to Him by the Son (Matt. 11:27). When the Father illumines the human heart, it is with a knowledge of Jesus as the Son of God (Matt. 16:17, Gal. 1:16). He who sees Christ sees the Father (John 12:45) for He is the image of God (II Cor. 4:4), and in Jesus Christ are hid all the treasures of the wisdom and knowledge of God (Col. 2:2-3). He is the brightness of God's glory and the express image of his person (Heb. 1:3). Therefore, we have the remarkable expression in the New Testament—the God and Father of our Lord Jesus Christ. No belief-in-God-in-general is tolerable within the boundaries of the New Testament doctrine of God.

The doctrine of the Church is equally a Christ-centered doctrine. Christ is the founder and builder of the Church (Matt. 16:16 f.). He is the Good Shepherd who gathers the flock of God and leads it (John 10:1 ff.); he is the Rock upon which the Church is built (I Pet. 2:6), the head of the body which is the Church (Col. 1:18), and the husband and head of the Church (Eph. 5:23). The Church is not a religious society, nor ethical society, nor simply the moral conscience of the state. It is a supernatural society summoned into existence by the call of God and in the name of Jesus Christ.

Paradoxical as it may appear, the New Testament doctrine of sin has a Christological orientation (John 16:7-11). The Divine Barrister (as it is permissible to translate *parakletos*; in Kittel's *Wörterbuch* we have *Fürsprecher*) shall convict (another legal term) the world of sin, righteousness, and judgment. The car-

dinal sin is not to believe in the Saviour. Proof of the lack of human righteousness as contrasted with the perfection of Christ's righteousness is that Christ could go directly to the presence of God; and the prince of this world, who rules the unregenerate, is judged and condemned in the cross of Christ.

THE GREAT DIVIDE

It is highly instructive to note that when the apostle wishes to set out the final dividing line between the spirit of God and the spirit of antichrist, between the Spirit of truth and the spirit of error (*plane*, wandering), he locates it in the Incarnation (I John 4:1-7). The prophet who affirms that Jesus Christ is come in the flesh speaks from the Spirit of God; and the prophet

who denies the Incarnation speaks from the spirit of error and antichrist. This is a remarkable passage for it is one of those places in Scripture where a line is decisively drawn, and we do well to note carefully when Scripture does draw such a line.

Jesus Christ, of the prophetic anticipation of the prophets and their Old Testament, and of the direct witness of the apostles and their New Testament, is the essence of the Christian faith, and therefore the *hallmark* of orthodoxy. The basic test for purity of theological metal is whether there is devotion to his wonderful Person, loyalty to the apostolic doctrines summed up by his Name, spiritual and heartfelt desire to "follow his steps" (I Pet. 2:21), and constancy in the doctrine of Christ (II John 9). END

Divine and Human in Christian Life

ROY D. ROTH

Few questions continue to perplex the thoughtful believer of present-day Christendom as much as the age-old inquiry into the relationship between faith and works. This perplexity seems to be augmented by the tendency of one segment of Christendom to divorce the Christian life from the "fundamentals" of salvation, and by the inclination of another to become so preoccupied in the search for the ethical implications of the Christian faith that its proclamation of the Gospel has often degenerated to the extreme minimum of a bland humanitarianism. Both tendencies are highly unfortunate departures from the historic Christian faith and both betray a misconception of the relationship between the divine and human aspects of the Christian life. The former position does not sufficiently take into account the spiritual character of the horizontal Christian fellowship and the value of Christian actions in witnessing to divine truth. The latter tends to lose sight of the vertical divine fellowship and the foundational truths upon which ethical experience is based.

A theological study and interpretation of the biblical Greek term *koinonia* offers a corrective for the erroneous

tendencies already cited; for this word, by definition and usage, has both divine and human implications. The term *koinonia* in the various New Testament versions and translations is rendered primarily as *fellowship*, *communion*, and *participation*. A brief review of the *koinonia* concept will help us gain greater clarity on the issues involved in the relationship between the divine and human aspects of the life in Christ.

THE DIVINE ASPECT

Koinonia is the God-initiated and God-effected participation of the Christian believer in the divine nature, through his sharing in Christ's life, death, and resurrection by the power of the Holy Spirit. The *koinonia* concept assumes a highly significant role in New Testament doctrine because it is one of the ways used by the Spirit of God to express the relationship between the believer and God. This interrelationship is possible because of the historical participation of the divine in the human: God sent his Son to earth to take part in all things human, sin excepted.

The *koinonia* concept includes a certain unique emphasis upon the identification of the participant with the object of participation. The Christian believes, trusts, and obeys God from "without," from a sphere external to God, as it were. However, when the Christian experiences *koinonia* with God, or participates in God, the relationship takes place "within" the divine

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sphere itself. In the *koinonia* concept, the divine is both the object and the sphere of the Christian's *koinonia*. The Christian participates in the divine nature only because, and only when he is located "in" God, "in" the Son, and "in" the Spirit.

This emphasis upon identification is seen most clearly where the *koinonia* terminology is associated with the doctrines of the suffering and death of Christ, and where the believer actually shares his suffering and death. In apostolic teaching such topics as the Body of Christ, baptism, and the Lord's supper are relevant to the *koinonia* concept because of their "identification" symbolism. However, let us not conclude that the *koinonia* idea is purely symbolic. The Christian's participation in the divine nature is a fact of experience; it is not an unenlightened mystical adventure. *Koinonia* is the result of an act of God, introducing man to the realm of spiritual truth and reality. This fellowship is personalistic, because only God's attitude toward the individual person can make possible the *koinonia* experience. True Christian fellowship is of God's creation and not of man's initiation.

THE HUMAN ASPECT

In I John 1:3 the human aspect of *koinonia* is expressed in the terms "fellowship with us"—fellowship with the apostolic witnesses, represented by John. Notice however that the human aspect of *koinonia* is significant only when the Christian takes into account its divine aspect, which the remainder of I John 1:3 proceeds to explain: "and truly our fellowship is with the Father, and with his Son Jesus Christ."

Albert Schweitzer believes that *koinonia* is based upon a work of divine energy which man has within himself. Human beings already have something in common. They learn about this common possession, respond to it, and thus create *koinonia*. Aristotle taught that two persons naturally have some things in common; therefore, friendship is based on those things held in common. Such friendship might be thought of as *koinonia*. L. S. Thornton, however, interprets differently the *koinonia* experience among Christians:

All human forms of partnership presuppose in the first place the sharing of a common human nature. This, in turn, provides a basis for the sharing of other things, material or spiritual, or both together. But what differentiates the common life of the Church is neither human nature *as such*, nor things ordinarily shared on the basis of our common humanity. Christians are specifically united neither by material goods, nor by cultural interest nor even by rational ideas. All of these forms of sharing enter into the common life of the Church. But none of them determines its special character.

We have to consider, therefore, what are the objects shared in the common life of the Church, the objects which make that life to be distinctively what it is (*The Common Life In the Body of Christ*, Dacre Press, 1942, p. 31).

These objects of participation are the divine life of Christ and the power of the Holy Spirit. We dare not lose sight of the fact that the fellowship of men with one another is based upon their individual fellowship with the divine.

In the opening chapters of Acts we note that something new has come to pass, something which has affected even the external order of things: "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need" (Acts 2:44, 45, ASV). This community of goods (a voluntary movement, cf. Acts 4:34-5:11), which was probably practiced for a time, is represented as the result of the experience of "one heart and soul" (Acts 4:32). A new unity pervaded the community, and of this new unity community of goods was but a symbol. In the Christian Body, the outward order of life always indicates the inner unity (or lack of it). A sharing of earthly goods may or may not symbolize a sharing in divine things. It may be prompted only by human sympathy or by studied reasoning. In such instances, sharing of earthly goods loses its symbolic character and becomes no more than a social gesture.

Koinonia in the divine always results in a transformation of the whole of life, including our relationship with those about us who are in need. Menno Simons wrote:

The whole Scripture speaks of mercifulness and love, and it is the only sign whereby a true Christian may be known. As the Lord says, "By this shall all men know that ye are my disciples [that is, that ye are Christians], if ye have love one to another" (John 13:35).

Beloved reader, it is not customary that an intelligent person clothes and cares for one part of his body and leaves the rest destitute and naked. Oh, no. The intelligent person is solicitous for all his members. Thus it should be with those who are the Lord's church and body. All those who are born of God, who are gifted with the Spirit of the Lord, who are, according to the Scriptures, called into one body and love in Christ Jesus, are prepared by such love to serve their neighbors, not only with money and goods, but also after the example of their Lord and Head, Jesus Christ, in an evangelical manner, with life and blood (*The Complete Writings of Menno Simons*, translated from the Dutch by Leonard Verduin and edited by John Christian Wenger, Herald Press, 1956, p. 558).

The great needs of the hour are Christian faith and expression which are relevant to practical life situations—faith-and-life harmony. Would not part of the answer lie in a renewed and vigorous application of the *koinonia* concept—the human-divine participation and the resulting human-human interaction? Would not this add depth and meaning both to the Christian's inner experience and his outward expression of the new life in Christ, and would it not provide the new dimension which modern Christians need—real fellowship with God and with one another?

END

Strengthening the Pulpit

J. MARCELLUS KIK

For the first time in many decades, evangelism has become respectable. While some still view it with suspicion and even with disdain, many now regard evangelism with enthusiasm because of its popularity among large segments of the visible church. Renewed interest in biblical theology, success of the Billy Graham crusades, extensive coverage by the secular press, and the upsurge of evangelical publications have all created a favorable climate for evangelism. Surely this is the opportune time for evangelicals in the twentieth century to pass from rearguard defensive action to an aggressive leadership. By bold action and strategic planning, the evangelical Church may penetrate and conquer territory lost in past years. The revival and increasing acceptance of historic Christianity gives hope and encouragement for the future.

These many evidences of resurgent evangelism in our day are heartening. Nonetheless, we must candidly acknowledge that the movement appears strong only in comparison to its recent weakness. When the foundation of the second temple was laid, according to the prophet Ezra, the people shouted with a great shout and praised the Lord. But those who had seen the first temple wept with a loud voice, for the glory of Zerubabel's temple could not compare with the glory of Solomon's. One need not be a tottering octogenarian to remember the time when many more churches, colleges and seminaries, institutions, and missions were under the sway of a vital and strong evangelism. In light of the corruption and secularism of this generation, no one can claim that resurgent evangelism has as yet made an appreciable impact for righteousness upon American life and society.

SOURCE OF VITAL EVANGELISM

Although its former glory and strength has not been fully restored, evangelism has manifested sufficient power to merit a grudging respect. Impressed with the awakened and resilient strength of historic Christianity, inclusive ecumenism has indicated a willingness to be

Associate Editor J. Marcellus Kik's address was delivered at the Ministers' Workshop on Evangelism of the Fellowship of Conservative Congregational Christians of New England.

even more inclusive in order to embrace it. Ecclesiastical activists have volunteered to give direction to it. Alluring Delilahs assure evangelicals that they will not shave all seven locks of hair as they did in previous years. Some may concede to retain the six locks that formerly were objectionable: the Lord's virgin birth, deity, bodily resurrection, second coming, judgment, and vicarious atonement. But almost in unison they insist that the seventh lock—the doctrine of the infallible and verbally inspired Word of God—be shorn. Signs are not lacking that this has attracted people within the evangelistic camp who feel that the strength and glory of evangelism can be retained with the omission of that particular "obnoxious" doctrine. And to wield that one lock of hair, they feel, is a small price to pay for the prestige of having ecclesiastical acceptance. Church history, however, gives evidence that all strong revival and reformation movements in the past have been associated with emphasis on the Scriptures as the authoritative Word. Luther, Calvin, Knox, Wesley, and Spurgeon were not ashamed to acknowledge the Bible as the infallible Word. From there they drew forth the vital doctrines of the sovereignty of God, the Trinity, the divine and human natures of Christ, the priesthood of all believers, justification by faith, vicarious atonement, and others. Through the Written Word they came to a knowledge and acceptance of the Living Word. If resurgent evangelism is going to have authority, permanence, and an impact in our day for righteousness, it must grasp and view productively the same fundamental doctrines that come out of the same authoritative source.

THE PULPIT

Our greatest concern has been over the matter of denominational spiritual life which often rises no higher than denominational theological seminaries. As ministers are trained and taught, so will the people be instructed. Knowing of the confusion that exists in many theological schools, one cannot but become frustrated and pessimistic over a desperate situation. Seminaries may be the last to become sensitive to resurgent evangelism. They are now extremely sensitive to neo-orthodoxy in its various forms, and so continually adjust

their sails to the changing winds of theology that a Roman Catholic writer stated recently, and with some justice: "Protestantism is in a constant flux, so that a polemic of 20 years ago is today no longer to the point." If, therefore, evangelism finds a closed door to many theological schools, where will the dynamic doctrines of the Word of God find entrance? The answer is in the preaching of consecrated men.

Evangelicals, while having little influence over ecclesiastical machinery and denominational seminaries, and being scarcely heard in ecumenical counsels, do have access to the pulpits across the nation. God has ordained the medium of preaching to the salvation of souls, and to the sustaining of the salt of the community and the light of the world. In the first chapter of I Corinthians Paul announces the amazing fact that "it pleased God by the foolishness of preaching to save them that believe." The preaching of Christ crucified is as foolish in the twentieth century as it was in the first, but "the foolishness of God is wiser than men; and the weakness of God is stronger than men." Not many wise, mighty, and noble are among the evangelicals; nevertheless, as Paul states: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Preaching takes precedence over all other means to reaching the nation with the gospel of the Saviour. The strengthening and spiritual reinvigoration that can issue from the pulpit should cause evangelicals to give priority to preaching for strategic planning. We must confess that the evangelical pulpit is by no means as distinguished as it should be; it leaves much to be desired.

LACK OF DEPTH IN THE PULPIT

A candid and realistic appraisal of the preaching of those who stand behind the sacred desk reveals distressing weaknesses that explain why evangelism has failed to make an impact for righteousness upon the nation. Perhaps the most glaring is that of shallowness, or lack of scriptural depth in so many sermons. The sheep within evangelical churches remain hungry and thirsty because the Bread of Life is not imparted nor the Fountain of Life opened. The task of the preacher is to set the Word before the people. He is to expound it, interpret it, and bear witness to its power. He is to sow the seed with the heartening knowledge that under the providence of God that Word shall not return unto him void. To preach the Word is an exacting, painstaking, and time-consuming task. And he who regards his responsibility lightly, regards the Word lightly.

Many feel that inclusion and repetition of certain biblical phrases automatically constitutes an evangelical and scriptural message. Frequently they will repeat, "Ye must be born again," "Believe on the Lord Jesus

Christ," and "Be cleansed by the blood of the Lamb." But a mere reiteration of biblical phrases is not expounding and interpreting the Word. Jesus spent an evening with Nicodemus in order to explain the nature and necessity of the New Birth; and he who would expound the doctrine of regeneration must master much of the third chapter of the Gospel of John. Paul and Silas took considerable time to expound the meaning of faith in Christ to the family of the Philippian jailer. Is it not reasonable that he, who would explain the phrase "cleansed by the blood of the Lamb," should know the structure of the Temple, the significance of its sacrifices, and have a mastery over the epistle to the Hebrews? In other words, an effective preacher ought to be a theologian. James Denny said: "If evangelists were our theologians or theologians our evangelists, we should at least be nearer the ideal Church."

Evangelical ministers are apt to forget that the saints' edification, sanctification, and consolation, and not only the conversion of sinners, are God-given tasks. It is true that many congregations seek only a milk diet and abhor strong meat, but this immature condition can be overcome if there is consistent preaching of the whole Counsel of God. A systematic instruction in the great doctrines of the Word of God cannot be overstressed nor carried on at a superficial level. This naturally requires intense study and sermon preparation on the part of the preacher—a painful procedure most likely, to the activist minister. Yet this quality of conscientiousness is necessary for establishing a powerful pulpit. It means the elimination of dozens of church organizational meetings and semi-social functions. It means that the minister will not become occupied with church routine at the expense of study in the Scriptures. Only as he grows in the knowledge and wisdom of the Lord will there be a richer infusion of His Word in the messages from the pulpit.

SALVATION OF SOULS

One of the major tasks of the pulpit is to bring men and women into a saving relationship with Christ. Keen observers of church life have noted that in spite of the signal success of the Graham crusades, the trend is away from great mass evangelistic campaigns. There is a wholesome movement toward mobilizing all forces of the local church in consistent evangelism as over against the sporadic effort of special campaigns. Here the pulpit must take leadership by stressing the primacy of the Word as over against methodology, and by inculcating a deep and lasting passion rather than temporary zeal for lost souls. Some preachers and churches are only impressed by numbers and are unwilling or impatient to labor for weeks and months in order to lead one soul to Christ. They forget that God sent an earthquake to cause just one soul to cry out for salvation,

and that all heaven rejoices over the repentance of one soul. We can learn something from the scribes and Pharisees who compassed sea and land to make proselytes. Of course, the pulpit must reach out for numbers, but, at the same time, the salvation of one individual is worth the effort of an entire ministry.

There is a poverty reflected in many of the messages intended to reach for lost souls. A minimum of the Word and a maximum of entertaining anecdotes are often regarded as the most effective way to encourage "decisions." But superficial sermons produce superficial results. Wesley, Whitefield, Jonathan Edwards, Christmas Evans (the Welsh revivalist), and Spurgeon all steeped and saturated their sermons with Scripture. They not only made the text possess their message, but used other parts of Scripture to shed light about it. They were ministers of the Word in the true sense, and God honored his Word by sending times of revival and refreshing. It is the foolishness of preaching Christ and him crucified that God blesses in the salvation of souls, and not the foolish preaching of personal experiences or human wisdom.

SOCIAL PROBLEMS AND CULTURE

Constant criticism is heard from numerous sources that the evangelical pulpit lacks proper concern for the social problems that confront the world. Some of that criticism is justified. Actually that situation could be corrected were preachers to expound all of the Word of God. Six of the Ten Commandments concern themselves with social relationships. The Fifth Commandment concerns itself with care for the aged; the Sixth, with race hatred, murder, and wars; the Seventh, with sexual perversion, lusts, and divorce; the Eighth, with gambling, communism, dishonest capitalism, and labor rackets; the Ninth, with truth in all phases of life; and the Tenth with materialism and secularism. The Sermon on the Mount is deeply concerned with social problems. Every Epistle has its practical application to the situation in which a Christian finds himself. If voices from the evangelical pulpit are mute on the pressing social problems of this generation, it is that evangelism has suppressed a goodly portion of the Word. Evangelicals have a great responsibility for the calloused and indifferent conscience of contemporary society, and they have failed to lash the public's conscience with the Word of God. Men must not forget that it is by creating a sensitive and tender conscience that the proper climate is provided to call sinners to repentance and salvation.

Another woeful weakness on the part of evangelism, so it is claimed, is its negligence of culture. This may be true, but it should not be the major concern of the pulpit. Eventually regenerated men, if there are sufficient number, will influence culture. Great periods in

the history of the evangelical church have produced great art, architecture, music, and the inauguration of educational institutions. A dominant and persuasive religion will create a new and more enjoyable way of life. But the first task is to extend the boundaries of the kingdom of God. Then culture will be cleansed and uplifted.

THE STRENGTH OF THE PULPIT

Some of the weaknesses of the evangelical pulpit have been reviewed and undoubtedly more could be said, but we must never forget that its strength is as mighty and powerful as the promises of God. When Joshua went forth to drive the seven pagan tribes out of the Land of Promise, God said to him, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written herein: for then thou shalt make thy way prosperous, and then thou shall have good success, . . . for the Lord thy God is with thee whithersoever thou goest." Joshua was successful in his mission because he did not turn to the left or to the right from the law of God. The same God gave a similar command to his Church to make disciples of all nations and reinforced this command with an identical promise given to Joshua: "And, lo, I am with thee alway, even unto the end of the world." As the strength of Joshua was the presence of the Lord, so the strength of the evangelical pulpit is the Lord who has all power in heaven and upon earth. As the Lord was present with Joshua in the conquering of Canaan so the Lord is present with the Church in the fulfillment of her mission.

Until the end of time the evangelical pulpit will remain the great means for the sinner's conversion and the saint's edification. In this particular period of tension, uncertainty, and theological transition it can stand as a rock of strength and a source of inspiration to the entire Church and nation. From the tenth chapter of Romans this may be paraphrased: "Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above:) or, who shall descend into the existential theological chaos? (that is, to bring up Christ again from the dead). But what saith it? The Word is nigh thee, even in thy mouth, and in thine heart, and in thy pulpit: that is, the Word of faith, which we preach." It is only as the preacher behind the sacred desk preaches the whole Counsel and remains in communion with Christ himself that the pulpit will manifest a mighty power and influence to the glory of the Triune God.

END

EUTYCHUS and his kin

IFD

Our neighbors in Cloverleaf Vista are back from vacation. They were having a post-mortem at our barbecue. Everything went wrong again this year: it rained, the fish didn't bite, the flies did, the twins had the mumps, the car side-swiped a frozen custard truck when the trailer hitch broke.

Peter Peiper, who will be a junior at Mortarford College, ventured to explain that this was just a case of IFD. General semantics, he said, shows that we escape from reality by symbolic thinking. The American vacation is an example of idealization. All winter we dream of vacation bliss. Comes the vacation reality and the discrepancy fills us with frustration. The cycle is Idealization, Frustration, Disintegration. Unrealistic ideals always end in despair.

About half way through these observations it began to rain; in the regrouping on the porch, only Mrs. Peiper, Pastor Peterson, and I remained in Peter's seminar.

The pastor remarked that we suffer from a bankruptcy of ideals rather than an overstock. He took issue with the view that ideals were only carrots to be dangled at a calculated distance from the donkey's nose. The cynical philosophy that makes all ideals adjustable is disillusionment made permanent. If the way out of despair were the reduction of our hopes, Buddhism would hold the key to mental health; kill off desire and find bliss in unconsciousness!

Peter protested that semantics recognizes the usefulness of *realistic* ideals, but Pastor Peterson was now in full sermon form. "Usefulness of ideals!" he snorted. "An ideal isn't a technique, it's a standard. We need to know that we must be holy, in the image of God. That drives us to total despair, but there is the gate of repentance and faith."

It developed that the pastor had heard of IFD before, when a university lecturer had charged Billy Graham with offering escape from reality in religious symbols. The pastor promptly began to crusade for DRF: Despair, Repentance, Faith. The Gospel begins with real despair and leads to real bliss. Instead of counseling adjustment to a scaled down

reduction of the broken hopes of a sinner, it lifts up his eyes to the heights of Zion, and then lifts him there too, in Christ's triumph.

EUTYCHUS

VACUUM ONLY APPARENT

John H. Gerstner's June 8 column reflects a degree of appreciation and understanding of pacifist thought which is rare for your journal. If Mr. Gerstner is interested, he will find that the vacuum of pacifist literature is only apparent. The Church Peace Mission at 1133 Broadway, Room 1601, New York 10, can furnish bibliography and study papers.

I must comment on the uncritical assumption of so many conservative Christians that Christian pacifism means "peace at any price" or, in present-day terms, selling out to the Russians. We pacifists underline Gerstner's words: "If Christianity be true and God be a fact, then obedience to His truth at the cost of extinction is a cheap price to pay." This is the testimony of pre-Constantinian Christians and of the Anabaptist martyrs, among others.

But does obedience to God's truth mean that we exterminate our national enemies? The irony of our international situation is that, barring divine intervention or an unparalleled movement of genuine faith, both East and West will be equipped for automatic mutual annihilation in just a few years, thus forcing a choice between co-existence or extinction. Pacifists agree that survival may not be the ultimate good, but by what twist can the Christian gospel be made to support the vengeful assertion that "if we've got to die, they'll all die, too"? Second Mennonite J. R. BURKHOLDER Philadelphia, Pa.

While I would expect . . . popular, sensational magazines to glorify war and the god of American nationalism, I thought that CHRISTIANITY TODAY would extol the pacifism exemplified by Christ more than it has.

Mt. Union, Pa.

LLOYD SHANK

I am continuing to read and enjoy CHRISTIANITY TODAY. I am glad to see that logic has not been thrown to the winds or left to die in a philosophy class.

Just as in his classroom, Dr. Gerstner's logic and keen perception makes pacifism look sick with only untried emotionalism to undergird its precepts.

My disgust with the church's over-emphasis on the diplomatic problem concerning Red China and the forgetfulness concerning the spiritual needs of the Chinese of the Orient and our lands led me to "scratch out" the following lines:

Old Fourth Church did not sit at ease
Concerning the fate of the Red Chinese,

For at its socials and frequent teas
The congregation lamented the diplomatic squeeze.

"It isn't fair," boomed Deacon Brown,
Wearing that usual committee frown,
"To keep away official recognition
From such a large significant nation,
For it has grown from the wreck
Left by dictatorial Chiang Kai-shek."

Yet strange as life itself can be
A block away lived poor Chun Lee,
But he never heard anyone tell
The story of Jesus and the gospel.

His boys, hungry and unusually small,
Played at war along Old Fourth's wall:
But no one ever was heard to say,
"What would be Jesus' main interest today?"

London, Ont.

ALBERT E. CRAMER

I see no choice but to recognize a government that is ruling the lives of over 500 million people, no matter what our opinions be on the philosophy and the aims under which this government operates. . . . Let me ask of the bitter critics of such a move, "Where were you when the government leaders of Iraq were killed and dragged in the streets, and within 48 hours our government recognized the rebel government?" It would appear to me that the big difference in this case is that Iraq has many oil wells involving substantial American interests while no such comparable economic tie exists in Red China.

RICHARD D. BEVING
Associate Pastor

First Presbyterian Church
San Fernando, Calif.

My summer holiday has afforded me time to reread one of the significant books by the late Secretary Dulles who was a friend and colleague of mine. . . . I would respectfully suggest that you publish the following from Mr. Dulles' book *War or Peace* (page 190):

I have now come to believe that the United Nations will best serve the cause of peace if its Assembly is representative of what the world actually is, and not merely representative of the parts we like. Therefore, we ought to be willing that all nations should be members without attempting to appraise closely those which are 'good' and those which are 'bad.' Already that distinction is obliterated by the present membership of the United Nations.

He added:

If the Communist government of China in fact proves its ability to govern China without serious domestic resistance, then it, too, should be admitted to the United Nations. However, a regime that claims to have become the government of a country through civil war should not be recognized until it has been tested over a reasonable period of time". . . .

Why assume that those who continue to think now what he thought nine years ago (even though he changed his mind about it afterwards when Secretary of State) are "leftish"?

HENRY SMITH LEIPER
South Strafford, Vt.

In the April 13 issue (Eutychus), Paul A. Remick states: "Not to recognize Red China is like refusing to recognize a change of administration in our own country." . . . Diplomatic recognition is far more than calling a spade a spade. . . . If my memory serves me well, there was but one time in the history of our nation that a change of administration was not recognized—namely the secession of the Confederacy. The Union did not recognize it, did not approve. Rather, it fought what is often termed the bloodiest war in history to force the "rebels" back into the Union. We today are faced with the same issue: "Can any person be allowed to trample another underfoot?" Communist brand slavery is a far worse terror than that seen in our country so many years ago. It cannot, it must not be recognized by those who name the Name of Christ! Reformed Episcopal BARTON L. CRAIG
Ventnor, N. J.

THE OLD AND THE NEW BARTH

What possibly could be of less importance than whether or not the old Barth is a 'New Barth,' or the differences between Barthianism vs. Bultmannism? I read, and re-read, Prof. Van Til's article (June 8 issue) and couldn't make sense of it. . . . This type of contribution . . . is hard for the ordinary layman to digest and also . . . 99.44 per cent of the clergy. The world is steeped in sin and there is a simple remedy, which needs neither a Barth nor a Bultmann to explain or explain away.

Toronto, Ont.

L. H. SAUNDERS

Van Til's critique of "the New Barth" . . . is typical of a certain ultra-Calvinistic crowd who think that they are doing God a favour by trampling on his 'enemies.' What a shock it will be to them when they discover who the enemies of God really are! WM. C. TUPLING
United Church of Canada
Cedar Springs, Ont.

Writing of Karl Barth, Dr. Van Til touches the two important points that Barth still maintains biblical errancy and seems not to relate the Resurrection adequately to the objective accomplishment of Atonement. Development of these could have given a valuable article. But instead we then move on to several misconceptions. . . . Thus, no serious student would find a new Barth in 1952, but none could dispute the critical change culminating in 1931-2. As regards the useful German distinction between history as what happens (*Geschichte*) and as the record of what happens (*Historie*), Barth emphatically and rightly will not say what he is virtually made to say, namely, that because an event is not or cannot be recorded, it did not really happen. In miracles, he sees an element which is *historisch*, i.e., can be recorded in scientific terms, but for him the real happening, e.g., God's actual raising of Jesus, is beyond the terms of reference of scientific depiction. Yet this neither negates nor reduces its factuality. Why should it? Only subjective rationalism could think so. The context of most of Dr. Van Til's quotations (in IV, 1) demands notice, namely, Barth's relating of the Resurrection to the prophetic work of Christ, Himself present to proclaim and apply the message of Atonement by the Holy Spirit (cf. Matt. 28: 20; John 14:16-18; Heb. 13:8 and Rev. 1:18). In this setting, the statements presume a factual Resurrection and bear no conceivable relation to the subjectiviz-

ing of Bultmann. The final *tour de force* which makes Barth the exact opposite of his own intention . . . hampers the serious and fruitful criticism demanded of evangelicals by the *Dogmatics*.

GEOFFREY W. BROMILEY

Fuller Theological Seminary
Pasadena, Calif.

UNITED CHURCH OF CHRIST

I have read your article on the United Church of Christ and think that you have correctly analyzed the situation. Communications from all over the United States come to my desk revealing an uneasiness with the merger, or definite hostility to it. Many are determined to maintain a truly Congregational association of churches.

I think you are right in surmising that the framework of the United Church of Christ has been set up contrary to the desires of a large segment of the Congregational churches in order to make the framework for the merger of many Protestant denominations. You are doing a great service in thus analyzing these aspects of the ecumenical movement.

Park Street Church H. J. OCKENGA
Boston, Mass.

DISAPPEARING DILEMMA

Pastor McCrae's dilemma (Eutychus, May 25 issue) resolves itself in his fine expression: "entire relinquishment of the sick one to God." If he will do so and teach others, he will be in no danger of turning about and telling God precisely what He should do, which seems to be implied by those "positive and expectant prayers." In sickness I look to Him who is powerful to heal me, who loves me as His own dear child in Christ, and I ask Him to heal me (and others) "if it be Thy will." My prayer is both positive and expectant. I know He hears and will answer in His own way and at His own time. What more could His child want than this? If we but let God be God and refrain from every temptation to instruct Him, the dilemma disappears.

ROBERT B. EHLERS

The Lutheran Church of Our Redeemer
Sheboygan, Wisc.

My faith in the love and rightness of God's will in every matter gives me all the confidence I need to ask him for his highest and best gifts for both myself and others. Then I serenely and eagerly trust his holy, healing will to reveal himself in the yielded human mind, body and spirit.

. . . How I am comforted by the adoring thought, "The Lord giveth and the

Lord taketh away; Blessed be the Name of the Lord!" ROBERT W. YOUNG
North Presbyterian Church
Pittsburgh, Pa.

FAILURE OF MISSIONS

Carlsen's article on missions should be put into the hands—and hearts—of every evangelical missionary and mission board executive in our country. He has pointed up the basic reason for the obvious failure of Christian missions to evangelize effectively the world. And, as a former missionary, I know that what he describes is all too true.

Clymer, N. Y. DOROTHY M. BEUTER

BACK INTO SERVICE

May I ask your readers in many parts of the world . . . if there is any person who could assist one who is struggling to master a new language. There are no doubt many amongst your readers who were missionaries in China and who used the Hokkien Dialect. My wife and I want to obtain a copy of "Chinese-English Dictionary of the vernacular or spoken language of Amoy" by the Reverend Carstairs Douglas and the supplement by the Reverend Thomas Barclay. These have been out of print for many years but there are doubtless many copies still extant and these could be brought back into service for the Lord and could also make our study considerably simpler. If several copies are thus found it will also assist several friends who are also searching for these dictionaries.

WALLACE F. MARRIOTT
Overseas Missionary Fellowship
B 100, Tapah Road
Perak, Malaya

A FLAME AND A BRIDGEHEAD

We here have just had the privilege of a "Billy Graham" Crusade, and it has unquestionably lit a very real "spiritual flame" in this land, such as could finally transform the face of the whole nation. I witnessed the "London Crusade" also, but Sydney has far surpassed it. Whilst "decisions" are an indication, they do not really measure the magnitude of the impact, in changed attitudes and the many unseen conversions. I feel a real bridgehead has been made, and it will be our own fault if it is not secured and expanded.

DAVID HARRIS
Royal Australian Air Force
Richmond, N.S.W., Australia

PREACHING THE BIBLE

The answer to Maurice Mahler (Euty-chus, May 25 issue) and his hosts of friends who find that many of our semi-

naries do not instruct young seminarians how to preach the Bible and its passages to our people with emphasis upon what the real meaning of the text is, I believe, is found in the Bible Institute.

The three years, thought by many of my friends to be "wasted," were the most fruitful of my theological training from the standpoint of preaching the Word with emphasis upon the context.

GEORGE L. BADGER
Baptist Missionary Church
La Porte, Ind.

MAJESTIC VIEW

"Relativity" (L. Nelson Bell, Sept. 15 issue) . . . brings out a . . . majestic . . . viewpoint! It should be particularly useful in college and Unitarian communities.

Boston, Mass. WM. BAILEY TAYLOR

Too long I have thought of Jesus the Christ as having begun with his birth by the Virgin Mary. You made it clear to me that creation was in the hands of Christ, the eternal Son of God. . . .

Boston, Mass. CHARLES A. DOOLEY

THE WIDE GULF

Thanks for your brief news report (April 13 issue, p. 30) about the Gnostic Gospel of Thomas. . . . Many of the new logia are obviously late or of little interest to any but specialists in Gnosticism. But those sayings that parallel synoptic sayings may throw real light upon the working of oral tradition. Perhaps one of the greatest values of the discovery of the Gnostic library is that it clearly demonstrates the wide gulf between the thought of the New Testament and that of the Gnostics. These writings show that although some of the terminology may have coincided, Gnostic influence could never have found any place in the minds of the New Testament writers.

St. Mary's College RICHARD E. TAYLOR
St. Andrews, Scotland

PRE-PUBLICATION NOTICE

The writer wishes to announce the imminent appearance of the Reviled-Slandered Perversion of the Bible, a boon to that clergyman who rejoices in the progress of Christianity from its Humble Beginnings to its Present-Role-and-Status.

Embarrassed for years by claims of authority benighted dodderers have advanced on behalf of the Bible, yet a bit timid about replacing the old tome with a culling from Rousseau, Paine, Hegel, the Tübingen School, Schweitzer, Fosdick, and Wieman, the modern Marcion has felt somewhat sheepish about march-

ing under a cellophane banner. Yet a real moral issue is involved. It would be a sacrifice of honor to expediency if one claimed to have faith in the Scriptures when one did not—something no honest liberal would do; therefore the happy solution suggests itself that the Scripture can be changed, in such a way that they may become a Manifesto of the Liberal Faith. After all, "if the patient isn't doing well, change the medicine" seems considerably more sensible than "if the medicine isn't doing well, change the patient." Our experience is that such patients seldom can be changed.

One example may suggest our approach. Where RSV has for John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God," R-SP reads the same verse (PPE 1:1—PPE—Probably Presbyter of Ephesus), "The archetypal logos originates from and participates in the *summum bonum*." This is especially nice for showing the harmony between or, on a sunny day, the identity of Jungian analysis and Christian theology.

Other features of our Bible include these: 1. all miracles printed in italics to signify they are "faith events" rather than historical happenings; 2. all dogmatic statements introduced by the phrase, "It seems to me that . . .," except when made by Christ: in such cases introduced by the phrase, "The second and third generation of the early Church thought that Christ said that . . ."; 3. all attributions of authorship followed by a question mark, sic: The Book of Hosea (?); 4. all statements reflecting mercy printed in red and all statements reflecting judgment printed in light grey.

Your cooperation is requested concerning one factor before the final galley proofs are sent to the printer. We are conducting a public opinion survey to see which three books of the Bible we should leave out altogether. Please send in your suggestions.

We are hoping for a big sale of R-SP. It should do even better than some of our earlier publications, such as *Where Liberal Protestants Stand* (a study of the architecture of a Unitarian Church with no pews); *Building a Vital Theology* (a do-it-yourself kit); and *Authority in Liberalism Today* (an exposition of non-directive counselling techniques).

If you wish to place an advance order for R-SP, just make out a check for ten dollars and send it on to us. Our address can be found in any standard study of witchcraft.

Lake Forest, Ill. RICHARD E. HUNTER

A LAYMAN and his Faith

BELIEF AND ACTION

TO PUT IT BLUNTLY: too few of us who profess to be Christians live and act consistently with our profession.

That there is so often a wide gap between a knowledge of doctrine and the outworking of it reflects badly on us who ought to be living epistles, "known and read of men."

To many of us Christian doctrine is a matter of greatest importance, for doctrine consists of those things we believe about Christ—who he is and what he has done for us.

But unless that which we believe is translated into a life consistent with our beliefs, the depth and reality of our professed faith necessarily becomes suspect.

This is not to imply that genuine faith in Christ eventuates in perfection in this life—far from it. But our desires, aspirations and most important of all, our love centers in Christ, and as "new creatures" in him we should live in a way which honors not dishonors him.

Many years ago a small Negro boy was brought into court in Richmond under the charge of theft. It was judge Crutchfield who asked the boy, "Son, did you steal that box?" "No sir, Judge, that would be sin," the boy replied.

"What is sin?" asked the judge. Earnestly the boy said: "Sin is any want of conformity unto, or transgression of the law of God." He had learned this at the 17th Street mission and it was implanted in his heart.

The judge immediately dismissed the case and the boy went free.

Here was doctrine in the heart and honesty in action. Such behavior should characterize every Christian, but how often it does not!

In the realm of God's moral law what effect has Christ's fulfilling that law had on our behavior?

We might ask ourselves these questions: Owing God primary and final allegiance, do I have any other gods before him?

Is God first in my life? Do I honestly try to put the interests of God and his Kingdom before everything else?

Knowing that God abhors idols, do I worship money, position, attainments, sex, anything? Even in our worship are not some of us in danger of transgressing his holy command with pictures, candles, music and the like?

Although we know that God will not

hold the offender guiltless, do we nonetheless take his name in vain, or, stand mutely by while others profane that name?

From the very beginning of time God set aside one day in seven as a day of rest. How often we make it a holiday instead of a day dedicated to worship and Christian service!

Concern and making provision for our parents is a divine injunction. While we may give them material things, are they conscious of our love and appreciation of that which they have done for us through the years?

We may not kill those with whom we disagree, but how often is there hatred in our hearts—sin in God's sight?

We may not commit the overt act of adultery, but who would be willing to have the innermost thoughts of his heart made public? In these days how often do we look with complacency on the moral debauchery all about us and in so many phases of American life?

Some wag has said that income tax laws have made thieves of us all. This may not be true, but unless we are careful there is an unending tendency to try to get the best of others in our business dealings.

Bearing false witness against our neighbors is now so common, even in Christian circles, that some individuals and institutions seem to think they are honoring the Lord when they lie about someone with whom they do not agree. In fact some do this in "defending the faith." May God have mercy on such zealots!

An old priest is reported to have said that in all the confessions he had ever heard, not a person had confessed to covetousness. Yet the desire to possess that which is not our own is too prevalent in Christian circles.

We who name the name of Christ, and then dishonor him in the most flagrant ways, reveal our disgraceful irreverence for the moral code that God has ordained.

The Apostle James warned the early Christians, "Be ye doers of the word, and not hearers only, deceiving your own selves."

One of the besetting sins of Christians is backbiting and criticism. It is embarrassing to read: "If any man among you seem to be religious, and bridled not

his tongue, but deceiveth his own heart, this man's religion is vain."

Knowing the sinfulness of the human heart and the deception for which we are all subject, Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father in heaven."

James' succinct statement, "For as the body without the spirit is dead, so faith without works is dead also," is a truth the unbelieving world grasps readily. It is when we Christians translate the things we believe into the things we do that our Christian profession becomes a reality to those around us.

As profession without action is a sham, so are good deeds without concern for the spiritual welfare either of ourselves or others. Our Lord made it plain that our lives are to show forth righteousness unto the glory of our heavenly Father. How often we try to steal God's glory to take it for ourselves.

What is the arbiter of Christian living? Where can we find those precepts by which we know God's will for our lives? How can we understand the meaning of righteous conduct towards God and our fellow man? Strange as it may seem to those of the world and even to the nominal Christian, we find these answers in the Bible.

Not only is the Bible the source of doctrine, and of those things we are to know and believe about God and his Son, but it is the chart for daily living.

Centuries before our Lord came to this earth, his people Israel had sinned and departed from his commandments. A copy of the law was discovered and brought to King Josiah and read before him. He listened in astonishment and then with consternation. "And it came to pass, when the king had heard the words of the law, that he rent his clothes." This was an act caused by deep conviction of sin. He exclaimed: "... great is the wrath of the Lord ... because our fathers have not kept the word of the Lord, to do after all that is written in this book."

Here we see the terror of the law, but in Christ we see the mercy and grace of a loving God.

If Christians are to live like Christians, their feet must walk firmly up on the truths which have to do with Christ—his person and his work. Their faith must show the reality of his transforming graces which proceed from the Spirit of the living Christ. Then only will we show Christianity as faith in action.

L. NELSON BELL

THEOLOGY FOR EVANGELISM

For the first time since the apostolic age the Christian fellowship is today a diminishing minority in the world.

No longer is Christianity riding the crest of a dynamic cultural movement, such as the expansion of the Roman empire, or the extension of capitalistic world trade in the colonial era. More appalling, no longer does the Church disclose the martyr spirit of a holy remnant prophetically addressing the multitude and preferring death to compromise. Instead, conformed to this world, professing Christendom seems self-assured of majority status, while the urgency that once gripped the churches is passing to the religious cults.

The explosive expansion of world population is one complicating factor. The brute hostility and aggression of totalitarian tyrants is another. The awakening of the slumbering non-Christian religions and expansion of the cults is a third. By 2000 A.D. the Christian population in proportion to all inhabitants of the globe is likely to be strikingly less than at the present time. (Dr. Ernest E. Smith reminded the American Baptist Convention recently that Al Azhar University in Cairo is reportedly sending out 5,000 Moslem missionaries yearly; that in 1957, commemorating the 2500th year of Buddhism, 2,500 young men were admitted into the Buddhist priesthood in Thailand; that Jehovah's witnesses, "possessing no great scholars and certainly no preachers," are nonetheless spreading over the world like a veritable plague.)

Small wonder Protestant leaders in denominational evangelism are stirring with new and grave concerns. For the organized Church is faced by distressing problems in evangelism. In some situations "church extension" has deteriorated to mechanical committee meetings of realtors and bankers interested in civic planning and lacking basic theological compulsions. Missionary giving has sagged, missionary candidates lag. Most denominations, therefore, are reviewing their evangelistic efforts, prodded by the WCC's Bossey study document on "Theology for Evangelism," in search of programs of action based on a new vision.

One facet of the problem of evangelism now widely faced is: *Where are we to locate our sense of urgency today for going to the ends of the earth?* What is the motivation of concern for the unconcerned?

Many ecumenical spokesmen are surer where—in their influential opinion—this concern is *not* to be

located than where it is to be located. Says one: "Today we cannot go out and snatch souls from the burning as our forefathers did." Says another: "It would be less than honest . . . to say that the central motivation for evangelism is the threat of hell."

Did such expressions seek simply to avoid magnifying judgment and hell in evangelistic preaching, they would of course be justified. Fear is not the only, nor the best, route to redemption. Speaking of the eighteenth century missionary awakening, the Dutch author Hendrik Kraemer reminds us that the Christians' overpowering joy and gratitude for God's marvelous life-changing grace, which they wished to share with others, supplied a companion motive to the goal of saving people from divine wrath and the everlasting fires of hell.

Yet fear has its proper place. The evangelists of the past have too often been maligned as judgment-mongers by those whose sentimental notions of Deity deleted punishment and a final day of doom from the Christian message. And one gets the impression today also that the downgrading of doom as an evangelistic motif springs from questionable theological prejudices. The over-emphasis on hell is "corrected," as someone has remarked, by eliminating it entirely.

Some influences contributory to this reorientation of evangelistic preaching are not hard to locate. Our democratic society, accustomed to consulting itself first on most issues, hesitates to admit that anybody must really perish. Sentimental forms of theology, moreover, still spread the notion that under no circumstances will God allow anyone to perish spiritually. Even the Barthian theology, which has renovated God's wrath as a respectable doctrine, wraps it in *agape* and tends to give it universalistic lining.

So it is understandable that the professionals now speak of the dilemma facing evangelists who seal the gates of hell. Their burden is in part due to the fact that the ethical performance of churchgoers in many places no longer surpasses that of non-Christians. No student of history nor of philosophy should be surprised to discover that suppression of the question of eternal destiny sooner or later dissolves the seriousness of the moral quest. In fact, the modern attempts to justify "the good life" *only* as intrinsically good and not *also* as instrumentally good (in view, that is, of the penalties it escapes and the rewards to which it leads) are more akin to secular speculation than to biblical theology.

Furthermore, having blurred the distinction between *the saved* and *the perishing*, these evangelists are also unsure how to perpetuate the urgency of evangelism and missions. If the implications beyond this life of redemption or non-redemption are softened, can non-eschatological activism really be counted upon to preserve the dynamism of the Christian religion?

The Bossey study document on "theology for evangelism" will come before the WCC Assembly in Ceylon in 1960, when ecumenical leaders hope to integrate International Missionary Council into WCC. As this giant merger nears, ecumenical emphasis more and more focuses on the *mission* of the Church—a theme more promotive of ecumenical unity, many leaders trust, than theology or order. Indeed, the Oberlin Faith and Order Conference (see *CHRISTIANITY TODAY*, Sept. 30, 1957) already hopefully suggested that *mission* may supply the cohesive cement hitherto lacking in ecumenical programs. Some spokesmen see the Church's corporate ecumenical unity as one of the major objectives of evangelism ("the whole movement toward the new unity of the Church and the overcoming of our divisiveness is one of the most essential developments of evangelism in the modern world"). Indeed, the Bossey document declares that "the Christian is continually aware of the fact of disunion as our basic failure" (Section 135). Against this priority for unity, evangelical Protestants, although granting that disunity often hinders evangelistic fulfillment, emphasize that the real frontier of the Church is unbelief and disobedience. The Protestant Reformation sensed that "organized ecclesiasticism" may pose a threat both to genuine evangelism and to the true solidarity of the Christian Church.

American study of the Bossey document brought together for the first time both denominational theologians and directors of evangelism. They were not asked to formulate any fixed statement of agreements and disagreements with the document shaped by WCC's Commission on Evangelism. Although American reactions will penetrate into the world document, Canon Theodor Wedel stressed that "the American view will not have unilateral power" and that "a huge packet of criticisms from all over the world" will also weigh in the final revision.

The Bossey document does not presume to be a coherent, systematic theology of evangelism. It deals with five or six burning questions facing evangelism today, so that similar documents dealing with new issues may be expected periodically. By the title "Theology for Evangelism," it shied away from the American preoccupation with *techniques*, and also raised doctrinal expectations highly distressing to some Amer-

ican churchmen. The document's assumption that the crucial questions in evangelism today are theological leads naturally to a demand (in place of the simple correlation of many undefined views) for at least minimal theological definitions of basic terms, such as "the Gospel." But the ecumenical perils of such definition—the risk of disunity when seeking inclusive agreement on theological concepts—called forth hasty American alternatives. The "modern Church," some participants stress, "hesitates to take any doctrine as final" (except, we are tempted to add, this profoundly antibiblical premise that God reveals no truths at all, and hence that all theological formulations are fallible human constructions). Theology is described as "distilled experience." Theology in conceptual formulas is deplored while theology in "dynamic" terms is applauded ("The greatest harm you can do to the biblical theology is to turn it into a system. . . . Theology is not a theoretical business but a practical task"). So it is insisted that WCC offers no "official superchurch theology" as a criterion, but simply an inductive statement of representative convictions of relevance in the fast-changing world of the twentieth century.

American ecumenists therefore prefer a revision of the title "Theology for Evangelism" to "Some Theological Issues in Evangelism Today," or perhaps "A Biblical Basis for Evangelistic Consideration and Action," or something of the sort. Or, should the original title be retained, they would settle for the simple addition, by way of interpretative preface, of the theological consensus previously reached in the Amsterdam and Evanston assemblies. The practical difficulty, however, is that the Bossey document implies that the existing theological consensus has not in fact provided the needed motivation for ecumenical mission.

Not everybody in ecumenical circles is agreed today that evangelism is a proper mission of the Church. Among social scientists one will discover spirited debate over whether evangelism is "a valid change-agent for invading the personality." But most ecumenical spokesmen do not want the twentieth century simply to trim the Christian view to "what the scientist allows." Yet mission, for some strategically placed ecumenical leaders, means reformation of the social order more than the regeneration of individuals. What passed for "the Gospel of reconciliation" at the NCC World Order Study Conference in Cleveland seems to many observers to differ radically from the apostolic task given to the Church.

The dominant agreement among ecumenical spokesmen, however, is that evangelism must be done. Some leaders, moreover, sense increasing danger that religious syncretism may cut the nerve of evangelism.

Dr. Roswell P. Barnes, American delegate to the WCC, names Reinhold Niebuhr and Arnold Toynbee as scholars who, along with W. Ernest Hocking, provide our generation with an "excuse" for relaxing the Christian witness. Influential spokesmen with an "urge for religious gregariousness" still promote the motion that the twentieth century moves toward one world through the best elements in all religions. Even neo-orthodoxy needlessly tapers the proclamation of the uniqueness of biblical religion: while it champions "unique redemptive religion" against the nonredemptive world religions, its anti-intellectualist bias suppresses the historic emphasis on Christianity as "the one true religion."

As a matter of fact, quite a surge of evangelistic steam can be generated for redemptive religion—a la ecumenical *mission*—when the fact of *revealed* doctrine is waived aside, when the widest tolerance of doctrinal differences and dissent is accepted at the level of "fallible witness," and when theological emphasis is shifted only to an existential acknowledgment of Jesus Christ as God and Saviour.

In recent years Protestant ecumenism has been flirting with the so-called "third force" in Christendom—the "fringe sects" as distinguished from Catholicism (Greek and Roman) and classic Protestantism. American Protestantism now has three main segments.

1. The National Council of Churches' constituency, much of its leadership theologically inclusive in temperament (NCC-affiliated denominations include more than 35 million persons, many of whom disapprove some NCC pronouncements.)

2. Non-NCC-related denominations represent more than 22 million persons. National Association of Evangelicals has a service constituency of 10 million persons, while American Council of Christian Churches, Missouri Synod Lutherans, Southern Baptists are other unaffiliated theologically conservative groups.

3. The so-called "fringe groups"—independent and sometimes hostile groups which, although themselves preferring designation as "evangelical," have often been labelled by traditional Catholic and Protestant forces as "sects." While incorporating many features of fundamentalist theology, and passionately dedicated to evangelism, the "sects" nonetheless are widely shunned for inadequate or erroneous and heretical doctrinal views. (Not all so-called "fringe groups" are regarded as evangelically inadequate, however. National Association of Evangelicals includes pentecostal bodies such as Assemblies of God, Church of God [Cleveland, Tenn.], Open Bible Standard Churches, and International Church of the Four Square Gospel, and holiness bodies such as Wesleyan Methodist and Free Methodist churches, all of which accept its statement of faith. On the other hand, NAE shuns Seventh-Day Adventists and other groups. Wesleyan Methodists, Free

Methodists and Assemblies of God, moreover, maintain an associate membership in NCC alongside their NAE affiliation, and the Assemblies are renting office space in the new ecumenical building in New York.)

With the ecumenical emphasis on *mission*, and the downgrading of theological considerations as a basis of ecclesiastical unity and cooperation, the "third force" is being cultivated by ecumenical leaders hopeful of the widest possible Protestant thrust. Ecumenical recognition would provide "fringe groups" with an ecclesiastical status denied them by classic Protestantism. The effort to attract such movements to open ecumenical identification is expectantly directed at present toward Pentecostalism.

Since IMC and WCC will likely be integrated in 1960, and since the "fringe groups" have militant missions in Africa, Asia, and Latin America, their incorporation would considerably affect the conspicuous cleavage in foreign missions personnel (15,000 in IMC, 12,000 in Evangelical Foreign Missions Association and International Missions Association).

Perhaps, after all, Bossey's participants saw deeper than they knew. The Church not only needs a well-defined theology for her mission. But the neglected mission of ecumenism is, in fact, a firm commitment to the divinely revealed truths. Eliminate sound doctrine as a basis for Christian unity and evangelism, and ecumenical conversation has many venturesome possibilities. For "tolerance" of this kind either makes heretics of us all or destroys the possibility of heresy. This is no framework within which to face discussions with the "fringe groups," with Rome, and with a world stirred by the Communist ideology. Our propaganda age has too many contrary winds for the Church to think that any ecumenical dignifying of diversity of doctrine will enhance the Christian witness.

Beyond all doubt, the Christian witness in the generation to come will require all the virility it can muster, and divisions in the body of Christendom will appear to the world as ugly wounds and scars. But the impact registered by the early Christian movement upon a pagan world was not made from the standpoint of ecclesiastical giantism. The martyr-witness of the apostles sprang from their conviction that they were under personal command of the crucified, risen, and exalted Christ, to whom all power and authority had been given; that they were members of a body of regenerate believers united in faith and sound doctrine. That is what the Church needs to recover today, and her best prospect for doing so is a Bible in her hands and a prayer cushion under her knees.

END

WILL TAX BENEFIT TEMPTATIONS SMUDGE THE CHURCH'S WITNESS?

In times of social upheaval men are prone to resurvey all the main roadways, and even the familiar paths become muddy with doubt. In our day the issues of property and taxes remain central to politico-economic discussion, and it should surprise nobody to see the question of tax exemption for the churches raised for multi-sided discussion.

The Marxian collectivistic philosophy of state ownership of property has always found a formidable foe of confiscation of private property in the established churches with large property holdings. On the other hand, wherever free to do so, some churches seem to accumulate vast properties, often beyond their immediate needs. Their generous tax exemptions are then necessarily counterbalanced by tax increases borne by other property owners. Equally significant, recent American tax laws enable church organizations to sponsor business activities while enjoying tax exemptions that virtually destroy the capacity of nonreligious corporations to compete in the free market.

In this issue of *CHRISTIANITY TODAY* Dr. Eugene Carson Blake warns that increasing wealth will secularize the churches. He does not stop there. A continuance of the present trend, he predicts, will eventually invite expropriation of church properties.

In view of the fact that tax exemptions for religious and charitable purposes have always been taken for granted under the American interpretation of Church-State separation, Dr. Blake's observations, and the proposals he offers, call for careful study and discussion. Ought not churches for their own good to renounce their advantages in holding real property not actually used for church purposes? Is advantaged church competition in business socially just?

There can be little doubt that tax exemption issues have become specially acute through Roman Catholic expansion. It is clear that a different presupposition governs Protestant and Roman Catholic church extension, since Protestants look to voluntarism more than to the support and prestige of the state to enhance the Christian witness. Rome's definition of the nature and the purpose of the church, moreover, frequently gains exemptions on the ground of church ownership for uses which, to other bodies, scarcely seem religious. The production of two wines—Monastery and Christian Brothers—enjoys special tax benefits because of their ownership by monastic orders of the Roman church.

On the other hand, most Protestants tend to view any taxing of churches as reflective of a secular state. In a secular age, some may ask, will gradual imposition of taxes on church properties—even if by encouragement of the churches—lead finally to the elimination

of all religious exemptions, including those for church-related welfare agencies and schools? Does such a process carry a risk of secularizing the social order greater in scope than the threat of secularizing the churches inherent in the present scheme of things? Or will it open the door for ultimate state tax support of church institutions, as in many countries of Europe with their state churches?

Beyond all doubt the issues call for full study. Whether a department of the National Council of Churches ought to be asked "to implement" answers is another matter. Every religious group, once it moves into the sphere of legislative pressures, tends to seek advantage for its own agencies and to penalize those unaligned with it. At any rate, the widest possible consultation of religious leaders should be gathered for discussions. The time has come for sharing of convictions on the matter of religious exemptions. END

CHRIST, LENIN AND A CHRISTMAS TREE

Conflict between Christianity and communism is conspicuous even in the Soviet exhibition at New York Coliseum, where the nearest thing to a religious appeal is a Christmas tree which is almost lost amidst the dominant motif of might and physical achievement.

A picture of Lenin towers over the exhibit. The caption reads: "All power in the Soviet Union belongs to the working people of town and country." Were this the case, the effect would still be to contradict the words of Jesus Christ who said: "All power is given unto me in heaven and in earth." END

THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF

From Tranquility, N. J., appropriately enough, comes word that a citizen named Robert Rusby wants to put an end to fighting for land on this earth. So he has deeded his 24 acres to God. But complications have arisen. To be legal, the deed must be delivered *in person*—and so far, says Busby, this has been a problem.

Indeed, the difficulty is perhaps heightened for the legal profession, living in the wake of the liberal theology of the past generation which managed to obscure for its society the idea of a personal God. Incongruous as the Tranquility deed is, it will be worthwhile if it reminds some people that all of the earth is the Lord's, deeded or not—and that apart from this acknowledgment men are trespassers and even thieves.

And may there be a reminder here to the Christian community that if deeding is out, dedicating is still in order. For a worse incongruity is manifest in the Christian who champions God's personal accessibility through prayer but is careless about consecrating his possessions to God and his work. END

Bible Text of the Month

"Blessed are the merciful: for they shall obtain mercy" (Matthew 5:7).

"The quality of mercy is not strained:
It droppeth as the gentle rain from
heaven
Upon the place beneath: it is twice
blessed—
It blesses him that gives, and him that
takes.
'Tis mightiest in the mightiest. It
becomes
The throned monarch better than his
crown. . . .
It is an attribute to God himself.
How shall thou hope for mercy, render-
ing none?"

WILLIAM SHAKESPEARE

¶ Mercy is in complete harmony with justice, if not identical with that attribute. It is true there may be instances when the human mind will be perplexed, and the human heart distressed, by an apparent discrepancy,—pity drawing one way, and a strong sense of duty urging the other. In such cases, however, there need be no irreparable breach, if the mercy be true mercy, and the justice pure justice. Still, these qualities may become so alloyed in conventional forms, and so confused to our conceptions, that there will be a seeming conflict. But, essentially, absolutely, they are at one, and become antagonistic only when this or that parts with something of its true character. We may be assured that unmerciful justice is unjust, and unjust mercy unmerciful.

E. H. CHAPIN

MERCY IN ACTION

¶ Some have to labor hard with their niggardliness in order to be kind; but the blessing lies not only in doing a merciful act, but in being merciful in disposition. Followers of Jesus must be men of mercy; for they have found mercy; and mercy has found them.

CHARLES SPURGEON

¶ The mere passive quality of mercy, inactive and inoperative, does not reach the full meaning of the passage. The translation might well be, *the actively benevolent*, not exclusively in alms-giving, although that is embraced in the sense, but generally in doing all in their power to promote the happiness and welfare of others. The highest type of Christian virtue is found in that spirit of self-con-

secration which surrenders all to the cause of the Redeemer, and labors with unremitted zeal for the spiritual welfare of immortal souls. Such shall obtain mercy. They cared for the happiness of others, their own happiness shall be cared for by their heavenly Father.

JOHN J. OWEN

¶ That the end why God shows mercy to you more than others, it is that you might do good to others; why would God have some poor, some rich, but that he might crown patience in others, and mercy in another.

JEREMIAH BURROUGHS

¶ They must be not only well-disposed towards their enemies, but must be merciful to them just as their heavenly Father is merciful—and must take pity on all people. . . . As a further expression of mercy, we must give to everyone who is needy, and we must do so in conformity with the highest demands of love, so that it may be to the honor of God and profitable to the one who is in need. To the generous giver will be liberally given—in full in eternity, but even in measure in this life, as God so ordains it. All the blessings which a person receives here and will receive hereafter are gifts of grace from God, not founded upon man's merits. But nevertheless, the Lord also teaches that there will be conformity between the measure of "reward" and the faithfulness of the person concerned (cf. Matt. 25:31-46).

NORVAL GELDENHUYS

MERCY'S REWARD

¶ The mercies of God are dispensed out of the treasury of his goodness, wrought by the art of his wisdom, effected by the arm of his power.

STEPHEN CHARNOCK

¶ The most successful and distinguished in the kingdoms of this world are too often the revengeful and implacable, the clement and forgiving being, as it were, disqualified for such distinction by this very disposition. But in my kingdom it shall not be so. Happy, already, in the prospect of its prompt erection, are the merciful, the very class so shamefully neglected in all other kingdoms, but in

mine to be treated according to their nature.

J. A. ALEXANDER

¶ Thou art sought, and thou seekest. As thou dealest with *thy* seeker, even so will God deal with his. Thou art both empty and full. Fill thou the empty out of thy fulness, that out of the fulness of God thine emptiness may be filled.

ST. AUGUSTINE

¶ All mercies have their duration and perpetuity from Christ; all christless persons hold their mercies upon the great contingencies and terms of uncertainty; if they be continued during this life, that is all: there is not one drop of mercy after death. But the mercies of the saints are continued to eternity; the end of their mercies on earth, is the beginning of their better mercies in heaven. There is a twofold end of mercies, one *perfective*, another *destructive*; the death of the saints perfects and completes their mercies; the death of the wicked destroys and cuts off their mercies.

JOHN FLAVEL

¶ Now it is believed, and rightly so, that all mankind will be presented before the judgment seat of Christ, so that each may receive the things according as he has done in the body, whether good or bad. Therefore I may perhaps say something bold: if what is ineffable and invisible be capable of being apprehended by thought, then one can even now perceive the blessed reward of the merciful. For the gratitude of souls who have received kindness towards those who have shown them mercy surely remains beyond this life in life eternal. What then is likely to happen in the hour of reckoning, when those who have received kindness will recognize their benefactor? What will his soul feel when grateful voices joyfully reclaim him before the God of all creation? Will he need any other beatitude added, who in so great a theatre is applauded for all that is best?

ST. GREGORY OF NYSSA

¶ Divine mercy is free sovereign mercy; it is not purchased at all; not purchased even by Christ's work, far less by our own. Christ's mediation is not the price of mercy: it is the channel through which mercy finds its way to the sinner in consistency with justice. And faith is not the price of mercy either; it is the appointed way in which the sinner enters on the enjoyment of mercy.

JOHN BROWN

United Church Adopts Ambiguous Confession

The thunderstorm swept across the flat Ohio countryside and enveloped a college field house. The church folk inside sang, "Speak through the earthquake, wind, and fire," and recited a new statement of faith. As flashes of lightning seemed even to dart their way into the building, one observer murmured jocularly, "I don't think the Lord likes that statement." Then amidst the crash of thunder, and through a crackling microphone, Dr. Edwin T. Dahlberg, president of the National Council of Churches, portrayed the horrors of the atomic age.

Such was the apocalyptic setting provided the second General Synod of the United Church of Christ for the convocation of its four-day meeting at Oberlin College. Two years before in neighboring Cleveland, the organization was begun with acceptance of a plan for union by the General Council of the 1,401,565-member Congregational Christian Churches and the 807,280-member Evangelical and Reformed Church. The traveler often finds it hard to get from Cleveland to Oberlin but this trip had been more difficult than most.

Behind the 700 delegates (and apparently ahead as well) was a road strewn with bitter recriminations and even lawsuits, as many Congregationalists had reaffirmed faithfulness to historic autonomous polity and shied away from compromise with presbyterian or pyramidal government of the E & R Church.

But now the delegates felt history was walking beside them. And if history faltered somewhat at this convention and delegates went away disappointed at the slackening of momentum of this "most daring leap of faith into the ecumenical church in our modern times," it had to be conceded their task was difficult despite assured absence of merger opponents.

Meeting in Finney Chapel, named for the nineteenth-century evangelist, this synod was expected to approve a constitution and a statement of faith. As if in partial vindication of the European portrayal of the activist United States as rather a theologically barren land, the synod bogged down before the constitutional barrier but vaulted easily into theological agreement. In fact, delegates were called upon in their convocation to recite the new confession of their supposed convictions on the deepest things in life, even before the Commission to Prepare a Statement of Faith had presented it to them for discussion, possible revision, and adoption. But as it turned out, most suggested changes were more



Statement of Faith is read by delegates to United Church of Christ synod prior to adoption. Action on constitution was delayed. Religious News Service Photo.

CHRISTIANITY TODAY NEWS

editorial than theological, and the statement passed unanimously with only minor revision.

The commission had been given no easy assignment, though it did not aim at a substitute for older confessions and explicitly designated its work a "testimony" and not a "test." No congregation is required to subscribe to the statement and whether it will be used to any great extent is unknown.

Attractive in its poetic form, the statement makes some admirable declarations. But it seems to favor a doctrine of continuous creation over preservation, and historically the former doctrine has tended to veer toward pantheism. But here nothing more serious may be involved than desire to maintain consistency in use of the present tense. The past tense was used only when describing the work of Christ, witnessing to its uniqueness.

But here was the point of greatest criticism. And it dealt more with omissions in the statement than with what was actually said. A commission member had named nationalism and racialism as dangerous heresies of our time in contrast to the Arianism of old. But some delegates were troubled at the lack of a clear-cut declaration of the deity of Christ. One feared negative impact upon the mission work of the church, although another was heard whispering approval of the statement because it "doesn't make Christ equal with God."

Indeed, the statement does not rise to the level of the World Council of

Churches' proclamation that Jesus is God, let alone come near to the unambiguous phrases of Nicaea.

But then the commission members represented a wide variety of theological views. Among them: Chairman Elmer J. F. Arndt, John C. Bennett, Walter M. Horton, Bela Vassady, Roger L. Shinn, Richard R. Niebuhr, Douglas Horton, Daniel D. Williams, Roger Hazelton, and Nels F. S. Ferré.

Famed theologian Ferré's highly orthodox Christological views are well known (they have been described as halfway between a dynamic monarchianism and a dynamic adoptionism). But by that curious twentieth-century phenomenon of modernist diluting and spiritualizing of theological language (some have called it counterfeiting), even an unreconstructed liberal could approve this statement of faith.

One delegate felt the Incarnation had been glided over lightly and wanted to know *how* God had come in Christ. The Virgin Birth appears not to have been a live issue with the commission. Dr. Arndt felt that mention of it would mitigate against proper emphasis upon Jesus' manhood, a rather unique fear as one studies historic creeds and reads the exposition of the statement of faith by theologian Vassady, who sees the Virgin Birth as an indication of Christ's "true manhood."

Other objections voiced from the floor criticized these omissions: any mention of the Scriptures, reference to the Fall, a definitive view of the atonement, a

radical treatment of Christ's resurrection and of any future resurrection, and any reference to Christ's return. One asked for less reaction against the old liberalism and thus more ethical content, while another pleaded for room for modern prophets and apostles like Kagawa and Schweitzer alongside biblical prophets and apostles.

Commission members boasted of a more extensive treatment of the Christian life than found in most creeds (though in an "existential age" there is always danger of Christian-centered, rather than Christ- (Cont'd on page 32)

Statement of Faith

Here is the amended "Statement of Faith" approved by last month's United Church of Christ General Synod. (For earlier version, see April 13, 1959, issue of CHRISTIANITY TODAY):

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

He calls the worlds into being, creates man in his own image and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, he has come to us and shared our common lot, conquering sin and death and reconciling the world to himself.

He bestows upon us his Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church to accept the cost and joy of discipleship, to be his servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at his table, to join him in his passion and victory.

He promises to all who trust him forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, his presence in trial and rejoicing, and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him. Amen.

RELIGION AND THE PUBLIC SCHOOLS

America's public schools must recognize existence of God as a central factor in the educational process and teach that religion is an essential aspect of the nation's heritage and culture.

After five years study and work the National Council of Churches' Committee on Religion and the Public Schools so decided with certain qualifications at Chicago, July 12-15. This deliberative body of over 100 leaders, representing all the council's constituent denominations and most other Protestant communions, has finally produced a 40-page provisional statement which will soon go to churches for official consideration. It may yet take several years before the NCC adopts such a statement as official policy.

While the statement is an improvement over previous drafts, it still leaves much to be desired by evangelical Protestant friends of the public school. It was hoped that the council, voicing the convictions of American Protestantism, would take a strong, unequivocal stand for the Christian theistic approach to education and actual instruction in Judeo-Christian moral philosophy. Instead, the Chicago conference "blew hot and cold," first asserting and then qualifying or denying its faith.

From its beginnings the committee has failed to take a boldly Christian theistic view of its task. It seems not to be certain whether it is framing a document which is addressed to the churches or to the schools; whether it is to be a testimony of the distinctly Christian concepts of education as a basis of conversations with the public schools or a compromise which accepts the requirements of a pluralistic society as essential to such conversations.

Toward the end of this year's conference these basic considerations came to the fore with but little time left to discuss them. It appeared to be the consensus of those present that the public school cannot be corporately committed to the Christian view of God but that it should teach that religion is an essential aspect of the national heritage and culture, that the nation acknowledges the governance of God, and that our moral and social values rest on religious "and other grounds and sanctions." This of course falls far short of Christian theism and rests belief in a nebulous sort of God entirely upon current American opinion. Much in the document is reminiscent of the National Education Association brochure, "Moral and Spiritual Values in the

Public Schools," which is predicated on a purely humanistic philosophy. Humanists at Chicago, however, were unhappy with the final draft presented in the last plenary session. They thought it was too theistic. Two documents are to be submitted by dissidents urging the editorial committee to water down the statement.

In dealing with specific practical problems in the field of religion and the public schools the conference took some forthright actions with which many evangelical Protestants would concur. The conferees agreed that (1) released-time Christian education should be encouraged; (2) grace at meals is permissible; (3) the Bible may be used as source material in teaching history in secondary schools; (4) the Bible may be taught for public school credit, under proper safeguards; (5) principles of the Declaration of Independence and the U. S. Constitution should be taught; (6) public school buildings may be temporarily rented for church use in case of emergencies; (7) ministers may, upon invitation, address school sessions; (8) school authority should rest with local school boards; (9) bus transportation at public school expense should be provided only for public schools; (10) free textbooks should not be provided non-public schools; (11) teachers should not be permitted to wear religious garb in the schoolroom.

Evangelical Protestants might agree or disagree with other specific recommendations: (1) Bibles, Scripture portions or religious tracts should not be distributed in the schools; (2) Bible reading should be discouraged; (3) baccalaureate sermons should be discouraged and graduating exercises should not be held in church buildings; (4) Religious clubs with an evangelistic purpose should not be sponsored by the schools; (5) Christian teachers should not give a Christian testimony in their classes or urge pupils to accept Christ as Saviour; (6) dancing, standards of dress and similar school problems should not be the concern of the churches; (7) the state may provide free lunches, medical and health services for non-public schools.

The provisional statement now goes to the NCC's Commission on General Education and other council agencies. Commission officers will eventually compile suggestions of these agencies and of leaders of 40 Protestant and Eastern Orthodox denominations. Another draft is then projected for submission to NCC constituent churches for approval. J.D.M.

Convention Roundup

Late spring and early summer constitute—as regularly as roses—the most crowded spot on the church convention

RELIGIOUS ASSEMBLAGES

calendar. It's a perennially popular time of year for denominational assemblies. Among important developments at this season's convention were these (for others, see earlier issues of CHRISTIANITY TODAY):

At Houghton, New York—Fifteen minutes before he was to have been installed as a general superintendent of the Wesleyan Methodist Church of America, Dr. O. G. Wilson collapsed and died of a heart attack. The 67-year-old Wilson, editor of *The Wesleyan Methodist*, was stricken while discussing details of the installation service with Dr. Roy S. Nicholson, retiring president of the church which was holding its quadrennial General Conference. The conference had adopted a new form of administration and had elected Wilson as one of three full-time general superintendents to assume duties formerly discharged by a president and two vice presidents. The following day the conference elected Dr. R. D. Reisdorph to fill the vacancy created by Wilson's death. The other two general superintendents elected were Dr. H. K. Sheets and the Rev. B. H. Phaup.

By a one-vote margin the conference declined to merge with the Pilgrim Holiness Church. The tally was 108 for merger and 55 against. A two-thirds majority was necessary for passage. The Wesleyan Methodist group represents more than 1,000 churches. The Pilgrim Holiness Church, which voted in favor of merger at its own General Conference last year, is of almost equal size.

At Asheville, North Carolina—Delegates to the annual convention of the National Association of Free Will Baptists passed resolutions opposing recognition of Red China and commending President Eisenhower on his stand against communism. The convention brought together representatives of more than 2,000 churches with a combined membership exceeding 185,000.

One of the convention's public sessions drew some 2,000 persons. Church officials attributed the large attendance to the fact that some 60 or 70 per cent of the denominational constituency lives within a 250-mile radius of Asheville.

At Philadelphia—Eventual merger of four conservative church bodies was foreseen at the 26th General Assembly of the Orthodox Presbyterian Church. In addition to the Orthodox Presbyterian, they

are the Christian Reformed Church, with approximately 250,000 members; the Reformed Presbyterian Church in North America (General Synod), 1,200 members; and the Bible Presbyterian Church, Inc., 5,600 members. Orthodox Presbyterians now number 10,233.

A joint committee of the OP group and the Christian Reformed Church has been studying "ecumenical fellowship with ultimate merger in mind" since 1956. Reporting as the fraternal delegate from the Christian Reformed group, the Rev. Nicholas Monsma observed that "while no spectacular progress has been made by the committee, we can be optimistic regarding ultimate union."

At Springfield, Missouri—Cumberland Presbyterians launched a \$600,000 "Mid-Century Expansion and Development Program" at their 129th General Assembly. The funds will be distributed among a number of the church's agencies.

At Sidney, Montana—More than 600 delegates and guests attended the last regular convention of the United Evangelical Lutheran Church before its merger next year with two other Lutheran bodies. A report presented to the convention said the church now has a membership of 67,032 in North America.

At Chicago—The 500 delegates to the

22nd General Assembly of the General Church of the New Jerusalem represented almost a fifth of the church's total membership. Known as Swedenborgians, the 2,894 members of the church are adherents of Emanuel Swedenborg, eighteenth-century Swedish scientist, philosopher and theologian.

At Kingston, Ontario—The fifth triennial assembly of the Baptist Federation of Canada rejected a proposal to "re-study its relations" with the World Council of Churches and the ecumenical movements. The federation belongs to the Canadian Council of Churches, but is not a member of the WCC. The proposal had asked that Canadian Baptists consider making greater contributions to, and participate more, in the ecumenical movement. One delegate warned that adoption of the proposal would alienate the federation's relations with the U. S. Southern Baptist Convention, which does not belong to the World Council. He said that "one thing the SBC holds against us is our attitude toward ecumenicity."

The Baptist Federation of Canada consists of the Baptist Convention of Ontario and Quebec, the Maritime United Baptist Convention and the Baptist Union of Western Canada.

At London, England—A proposal to

ON FIRE FOR GOD

Some 3,000 youthful delegates to the 46th International Christian Endeavor Convention in Philadelphia in mid-July were challenged to lives "on fire for God" in the closing address by Dr. Harold John Ockenga of Boston. Taking the Exodus account of the call of Moses as his text, Ockenga said "the life that is filled with zeal, enthusiasm, labors, thrills, usefulness and blessing is a life directed by God. Christ is the inner light of such a life and the Holy Spirit is its power." The life spent for God, added the pastor of Boston's famed Park Street Church, is not consumed but constantly replenished from above.

Features of the convention: a "floating session" aboard the S.S. State of Pennsylvania sailing down the Delaware River, an hour-and-a-half parade, a union communion service and 37 conferences for workers in various phases of youth activity.

Christian Endeavor was founded in 1881 by Dr. Francis E. Clark of the Williston Congregational Church, Portland, Maine. It represents an

evangelical interchurch youth movement which is still a mighty force in America and many parts of the world. At one time the movement numbered the youth of most of the major Protestant denominations in its membership. Its influence for Christian unity became so tremendous that denominations began to set up separate youth groups such as the Epworth League, and the BYPU. The main stream of Christian Endeavor still maintains its ecumenical vision, its evangelical testimony and its distinctive organizational methodology. It numbers millions in its societies.

The Philadelphia convention adopted vigorous resolutions encouraging Christian citizenship, labor-management relations based on Christian principles, Lord's Day observance, suppression of obscene literature, clean motion pictures, appropriate dress; opposed traffic in narcotics, tobacco and alcoholic beverages, recognition of Red China, and participation in the Vienna (Communist) Youth Festival.

J. D. M.

remove from parish electoral rolls persons who fail to attend public worship at least once every six months was withdrawn from consideration by the National Assembly of the Church of England. The assembly approved establishment of an advisory secretariat on industrial matters to strengthen its ministry "inside the factory gate." A record budget of 560,000 pounds (\$1,568,000) was adopted for 1960.

At Bristol, England—The Methodist Conference of Great Britain urged unilateral renunciation by the British government of the making and testing of atomic weapons as "a practical step towards agreement among nuclear powers." Tributes were paid to Dr. W. Edwin Sangster, who retired as home missions general secretary for reasons of health, and to film magnate Sir J. Arthur Rank on his completion of 25 years as home missions treasurer.

At Keswick, England—Audiences of 6,000 gathered daily at services of the Keswick Convention, held July 11-19 at the resort of Keswick in northern England. The convention first met there in 1875 and was one of many evangelical movements stimulated by the revival of 1859.

At Winona Lake, Indiana—A St. Louis team won this year's Bible quiz competition sponsored by Youth for Christ International. The top quizzers were coached by Bill Weston, YFC rally director in Kansas City, and Bob Wolfe, club director. They took the honors by defeating Minneapolis in the finals held in conjunction with YFC's fifteenth annual convention, which drew an attendance of more than 8,000.

The interdenominational youth organization announced it is planning to publish Portuguese and Spanish editions of its monthly magazine, beginning in January, 1960.

At Nashville, Tennessee—Some 150 theologians from 12 Methodist seminaries attended the first nation-wide convocation of the church's theological faculties. Conclusions drawn at the three-day meeting are expected to guide the 1960 Methodist General Conference in the making of legislation governing the church's ministry, Religious News Service reported.

At Green Lake, Wisconsin—An outline for a "message to the churches of the American Baptist Convention" was approved by some 140 professors, pastors, and lay persons who attended the denomination's second national theological conference. Contents of the document, which was based on discussions at the conference, have not yet been released.

PROTESTANT PANORAMA

● At its latest meeting the Norwegian Missionary Council reaffirmed an earlier decision to oppose proposed merger of the International Missionary Council with the World Council of Churches. "We admit that an integration might further a more ready solution to some practical questions," said Tormod Vaagen, general secretary of the Norwegian Missionary Council. "But we consider the spiritual aspect of the matter the most important one, and we hold the opinion that the integration will be a spiritual loss."

● Dr. Marshall C. Dendy, executive secretary of the Southern Presbyterian Board of Christian Education, says that his church "will launch the most significant publishing project of its history" in October, when the first of 25 volumes appears of the *Layman's Bible Commentary*.

● A committee of 104 religious leaders (Protestant, Catholic and Jewish) are urging church congregations to encourage mass communications media to make efforts toward improving the moral and spiritual climate of New York City.

● The newest "mission boat" of the United Church of Canada is a 25-foot craft captained by the Rev. William L. Howie. The boat, the church's ninth, will operate on the inlets of Nootka Sound, with headquarters at Tahsis, British Columbia.

● Bob Jones University is seeking authorization from the Federal Communications Commission to increase the power of its radio station from 1,000 to 5,000 watts.

● A \$100,000 museum devoted to natural history and water conservation education was dedicated last month on the 25,000-acre United Presbyterian Ghost Ranch Conference Center 65 miles from Santa Fe, New Mexico.

● A chair in "Christian thought" is being established at Cornell University in response to an upsurge of religious interest among students.

● A record 529,853 Bibles and Scripture portions were printed in the

Soviet Zone of Germany during 1958, according to Evangelical Bible Work, with which the 11 East German Bible societies are affiliated.

● Archbishop Basilios, primate of the Ethiopian Coptic Church, was invested with the title and dignity of patriarch in a ceremony early this summer which was said to have ended a 30-year-old dispute over claims for full autonomy for the Ethiopian church. An agreement gave Patriarch Basilios full autonomous authority under Patriarch Kyrollos, who is supreme spiritual ruler of all the Coptic Orthodox.

● The *Canadian Baptist*, a weekly issued at Toronto, celebrated its 100th anniversary June 15. The publication has a circulation of 14,500. Editor is Harold U. Trinier.

● The Church of the Nazarene sponsored a four-day "Church Musicians' Institute" at Vicksburg, Michigan, last month. The institute drew 1,000 persons representing nine church bodies from 35 states and several foreign countries. Sponsors may make it an annual event.

● *Together*, the Methodist family monthly, holds the first award of merit from the National Christian Writing Center. The magazine has a circulation of more than 1,000,000.

● In a new supplement to its first aid text, the American National Red Cross advocates direct mouth-to-mouth breathing as the best method of resuscitation and calls attention to the fact that the method is referred to in the Bible (see II Kings 4:34, 35).

● Objections by Soviet, Asian and Arab United Nations representatives to Protestant and Roman Catholic missionary activities in some Pacific islands were decried by Australian and New Zealand delegates last month as degrading to the intelligence and level of development of the people in the area. Burmese, Indian and Soviet delegates to a meeting of the United Nations Trusteeship Council had recommended curbing "harmfully competitive activities of Christian missionaries."

JAPAN: A NEW CHRISTIAN HOPE

While Christians planned to observe the centennial of Christian missions in Japan—where Protestant effort has enlisted only one-third of one per cent of the population—the Osaka crusade launched by Dr. Bob Pierce and World

SPECIAL
REPORT

Vision emerged as the nation's spectacular evangelistic development of the year. A July 4 converts' rally in Festival Hall, a month after the three-week campaign, not only drew hundreds of young converts for additional instruction, but resulted in hundreds of conversions of their friends escorted to the meeting.

Pierce, who had travelled 15,000 miles in preaching missions in the intervening weeks, was greeted by a capacity 4,300 persons and an overflow of 2,500 lining the Dojima River. Almost one in three had not attended a meeting previously. A call for Christian commitment drew 300 seekers indoors and 284 outdoors. "Find a Bible-preaching church," Pierce urged the converts, "and get to work there."

The events in Osaka gained drama from the fact that, after a century of missions, Christian results are meager. Of Japan's 91 million people, crowded into a land area the size of Montana, less than 400,000 are members of Protestant churches. The total membership of all Christian communions is 550,000. Population is growing by one million a year, so that the annual birth rate is virtually double the present Christian population. Thus the Christian percentage dwindles.

The Protestant missionary complement numbers about 1,700. Almost 400 are identified with the United Church of Japan (Kyodan) and the National Christian Council, with a constituency of about 300,000, but the remainder, the great majority, are unaffiliated evangelical missionaries representing more than 100,000 believers. Perhaps as nowhere else these missionaries are concentrated in the two metropolitan areas of Tokyo, where a population now of more than 8,500,000 presumably constitutes the world's largest city, and Osaka, with about five million inhabitants.

Why Witness Withered

During the past generation, some of the large denominations were prone to turn conservative missionaries to Korea and liberal missionaries to Japan. Many Japanese pulpits were given over to scholarly addresses with little vital contact with the people and life; visitation

lagged, and the role of the laity in the churches minimized. Evangelical missionaries, by contrast, were concerned for soul-winning but usually lacked impressive academic credentials. "Japanese missionaries are either educated liberals or uneducated holiness evangelists" ran one cliché, which survives because it mingled overstatement with a certain measure of truth. The evangelicals, moreover, were sadly fragmented; more than 200 shades of evangelical effort compete for Japanese converts.

Buddhism holds some 42,500,000 followers through its 170 sects, with 90,210 temples and 128,763 priests. Shintoism's two major expressions (Shrine and Sect) have 142 sects, 192,000 priests, 116,000 shrines and 89,250,000 believers. The post-war period has seen the rise of 120 new religions or cults, many being an amalgam of Buddhism, Shintoism, Confucianism, and Christianity. During General MacArthur's occupation, large masses responded emotionally to some missionary appeals, but the lasting fruits were meager, and a spiritual vacuum remains in Japanese life. The Japan Bible Society has distributed more than 20 million Bible portions since the war, and estimates that one in five Japanese has read some segment of the Scriptures.

A Frustrating Field

Although evangelical Christianity is the one message that cuts squarely across the inherited religions, missionaries have found Japan a frustrating and discouraging field. The largest congregation in the nation numbers 400; the average is 40 members. The writer drove across Tokyo three times without detecting a single church. Visitors can tour the city for an entire week and never see a church building. The missionary casualty list is high. Atmospheric conditions take a physical toll; the rainy seasons and sudden shift from winter to summer leave many workers suffering from "Japan head." Strain and overexertion compound physical with mental pressures, and there are ten mental breakdowns to one physical, with dedicated wives not unfrequently suffering nervous and physical disorders. One of the frustrations is the difficulty of language learning. Some missionaries have come and returned, unable to learn the language. Some of these problems doubtless could be met by more adequate screening of candidates in the evangelical acceptance process. The remoteness of the Japanese to foreigners is another factor, worsened

by the indifference of many young missionaries to guidance from older missionaries in matters of Japanese life and culture. Conditions of immorality, including long years of licensed vice, shape a distressing social climate. In these circumstances the missionary's devotional life sags easily, especially in the face of evangelical divisions and intramural criticism. And amid such adversity, evangelism has lacked the vitality to keep pace with the population increase.

Encouraging Signs

The Osaka crusade lent a new surge of evangelistic hope to the Christian cause in Japan. Ironically, mass evangelism was almost blockaded by the divisions among evangelical missionaries in Tokyo, who had asked Billy Graham to delay a visit to that city. Distressed national workers then implored Bob Pierce to come to Japan's second city for the Osaka crusade. From the north to the south of Japan 1800 prayer meetings turned the eyes of the Christian remnant to Osaka, and many of these meetings still carry on. Saturday night telecasts presented Christianity to the nation at a constructive evangelistic level. The remarkable response by hundreds of seekers—a total of 3,175 actually professed salvation—quickened the passion for the lost. National pastors visited more than half of the 7,502 seekers within three weeks. By the end of the crusade 1,867 had attended church services in 435 churches. One church received so many new members it is already engaged in a building program. Pastors' conferences led by Dr. Paul Rees sharpened evangelistic concern, and encouraged new boldness in witness and visitation employing lay workers.

Conflict Sharpened

The Osaka thrust has set evangelism in new focus in the church life of Japan. The most responsive group falls into the 15-21 age bracket. It should be recalled, however, that 55 per cent of the Japanese population is under 25 years of age. Most of those attracted to the Osaka meetings were clerks, high school and college students and businessmen. All were reminded, in Dr. Pierce's words, "you cannot put Jesus Christ on your 'god shelf' alongside the other idols. He is the one Saviour and Lord, the only Mediator between man and God." In these dimensions the conflict between Christianity and the non-biblical religions is being sharpened with new depth and urgency in the life of modern Japan.

C. F. H. H.

MALAYAN WORKERS SET TASK IN NEW FOCUS

From the ends of Malaya, 315 missionaries and national workers (about 60 per cent of the Christian leadership) gathered July 7-10 for the All-Malaya Christian Workers Conference sponsored by World Vision, the Malayan Christian Council and the Central Malaya Christian Churches. Although Malaya is one of Asia's oldest centers of Christian activity, after a century of modern missions its Protestant church membership lags at only 30,000.

Only one in 18,000 is a convert. The deepest problem facing the Christian witness in Malaya was dramatized by the absence from the Port Dickson conference of all Malays, who number more than 3 million of the 6,250,000 population. The religious fate of the Malays was virtually sealed, and Christian penetration ruled out, when the British empire, as a price for its colonial foothold, promised protection of Malay religion and custom, intrinsically Moslem. Although Malaya is in the United Nations, national punishment by fine or imprisonment for distribution of non-Moslem literature precludes signing the UN Declaration of Human Rights which stipulates religious freedom. Moslems dominate the government, and some observers regard their pressures "from the right" politically as potentially explosive in Southeast Asia as communist pressures. Religiously, Malayan Moslemism is not virile, often blending with animism and Hinduism. But it remains politically powerful. Any convert to Christianity would be cut off by family and friends, would be disinherited and his life might be endangered. A foreign missionary baptizing such a convert faces deportation by the government.

Under these circumstances Malayan Christians minister effectively only to the large population of aliens. The 200 Protestant missionaries face 2,300,000 Chinese, 750,000 Indians and Pakistanis, and 95,000 others. Among Chinese, the educated speak Mandarin, but other dialects are also widespread. In religion, they are Confucians, Taoists and Buddhists, although Chinese Christian churches and communities were planted by immigrants at the turn of the century. World Vision discussion groups were carried on in Mandarin, Cantonese and Hokkien as well as in English, which most Indian workers use as well as their own tongue.

Malaya's fine network of highways, a heritage from British rule, enabled carloads and busloads of workers to attend

from distant parts. Malaya is Methodism's biggest educational field, and the Methodist Church accounts for 50 per cent of the churches, more than half of which are said to be evangelical. In Wesley Methodist Church of Kuala Lumpur, the Rev. Harry Haines, preaching to the largest congregation in the Malayan Federation (which does not include Singapore) addresses 650 persons Sunday mornings and 350 at night. In the past year his church added 150 converts. The church includes 10 nationalities, and the chairman of its board is the only Japanese permitted to remain in Malaya after World War II. The Anglican church accounts for 20 per cent of Malaya's churches, with Presbyterians and Plymouth Brethren active among the many smaller efforts. Malayan Christian Council represents 92 per cent of the Christian work in Malaya.

World Vision subsidized the Malayan pastors' conference with a minimal travel allowance, lodging and food. One Indian worker walked 50 miles to attend, while others borrowed automobiles. To quicken evangelistic passion, evangelical devotion and spiritual unity, among Christian workers, the movement's leader, Dr. Bob Pierce, brought a team of American and Asian leaders. "We are gathered so God may interfere with our lives," he said, "and do his sovereign work in us."

Oriental Tour

Editor Carl F. H. Henry is on a five-week tour of the Orient with World Vision.

On these adjoining pages are dispatches from the scene in which Henry assesses Christian progress in Japan and Malaya.

In his report on Japan, the Editor discusses reasons why missionaries there have not seen as many conversions as are reported from other mission fields.

The Malaya report tells how the Moslem religion is protected by law and how Christian evangelism is virtually limited to work among the large alien population.

Henry's itinerary is also taking him to Formosa, the Philippines, Thailand, Burma, and Hong Kong. He is part of a World Vision team which is holding pastors' conferences at strategic points throughout the Orient. He is due back in the United States August 10.

Bishop E. Sobrepena of the Philippines, president of the East Asia Christian Conference, pleaded for a revival of evangelistic dedication by ministers and laymen, and told workers: "We fear most the imperialism or enslavement of sin, and we know that Jesus Christ can make us free." Dr. Kyung Chik Han of Korea, who led his congregation from North to South Korea ahead of the Communist invasion, and now preaches to 4,000 persons in two Sunday morning services in Seoul, called for a courageous Christian witness in the segment of Asia containing half the world's population. "Two voices are now calling to these multitudes," he said. "Both welcome Western science. But one insists that Asian religions are best; it promotes a resurgence of the non-Christian religions. The other, atheistic materialism, declares that all religion is superstition. God has placed the Christian minority in Asia for a courageous testimony to the redemption that is in Christ."

Dr. Paul Rees stressed the need of stewardship, Dr. Richard Halverson the importance of private devotional life and personal dedication, and Dr. Carl F. H. Henry led morning Bible studies. Dr. William Van Valin, California surgeon, accompanied the party.

As workers dispersed, some to Singapore 180 miles south, others fanning through the Federation from the Strait of Malacca to the South China Sea, they recalled Bishop Sobrepena's bursting plea to "West and East, North and South, white and brown and yellow and black, to enter with new dedication upon the completion of the Christian task."

Before separating, workers took up an offering to assist the poorer nationals in Burma in attending a similar conference, after discouraged and lonely students, Bible distributors, pastors and missionaries voiced new-found encouragement for the evangelistic task. Depleted by his Osaka crusade, Dr. Pierce did not continue to Burma with his team.

Three in four members of the Malayan churches are under 25. When older missionaries failed to return after World War II, some began in a new way to sense their own missionary duty. Most of Malaya's missionary force is today scattered throughout the new villages established by the government when Communist terrorists established mountain strongholds, and reserve workers are lacking. A Malayan missionary crusade may not be in early prospect, but evangelical unity in prayer is widening and the sense of evangelistic urgency is being sharpened.

C. F. H. H.

Broadcast Ban

Missionary radio leaders are asking the government of Morocco to reconsider an order to prohibit private broadcasting as of the end of the year. Unless the directive is rescinded, missionary broadcasts

FOREIGN MISSIONS

from Tangier will be forced off the air. Among stations affected is the Voice of Tangier, which uses three towers to beam 750 Gospel-centered programs a month throughout Europe and the Middle East. Officials of the Voice of Tangier say the station provides for many behind the Iron Curtain the only source of spiritual food.

Report From Ecuador

Ecuador's Auca Indian tribe continued to demonstrate friendliness toward white missionary women last month.

In June, the Aucas welcomed two newcomers: Mrs. Marjorie Saint, wife of one of five missionary men slain by the Aucas 3½ years ago, and Miss Mardelle Senseny of the Gospel Missionary Union both spent several days with the jungle tribe. They were led down the trail by Mrs. Elisabeth Elliot and her four-year-old daughter. Mrs. Elliot, wife of another of the martyrs, planned to stay with the tribe for several months.

At the same time, Miss Rachel Saint, sister-in-law to Mrs. Saint, came out of the jungle after four months of studying the Auca language.

The Bible and Rome

The first encyclical (letter) of Pope John XXIII is a 10,000-word Latin document punctuated with some 49 biblical references. No new policies are apparent.

Said to be entirely the Pope's own work, the encyclical covers a range of

ROMAN CATHOLICS

subjects from theology ("There are quite a number of points which the Catholic Church leaves to the discussion of the theologians") to television and other mass communication media ("they can be the source of enticement to loose morals"). The Pope pleads for peace, condemns communism, and warns against unemployment. He makes a new overture "to those who are separated from the Apostolic See": "we lovingly invite you to the unity of the Church."

The encyclical's first biblical reference uses Isaiah 11:12 to support an assertion that the Roman church is "set up a standard unto the nations." (The "standard"

is from the Douay; the King James and Revised Standard versions say "ensign.") In a "concluding exhortation," he says: "If anyone . . . has wandered far from the Divine Redeemer because of sins committed, let him return—we entreat him—to the one who is 'the way, the Truth, and the Life' (John XIV, 6)."

Selecting Sides

Lady Chatterley's Lover appeared last month to be lining up clergymen in support of Postmaster General Arthur E.

CHURCH AND STATE

Summerfield who had banned the unexpurgated edition of the book from the mails, while drawing out their criticism of the U. S. Supreme Court, which ruled that a New York state ban on the movie version was unconstitutional.

A U. S. District Court in New York subsequently upset Summerfield's ban and declared the novelailable. The Post Office Department was expected to appeal. Summerfield calls *Lady Chatterley's Lover* "obscene and filthy."

The Supreme Court ruling on the movie said the First Amendment to the Constitution "protects advocacy of the opinion that adultery may sometimes be proper."

A constitutional amendment was subsequently introduced before Congress aimed at overruling the court decision.

The Protestant clergy is believed to be largely in favor of a ban on *Lady Chatterley's Lover*, though opinions doubtless are tempered by questions such as these: Will a precedent be established which could lead to undesirable censorship? Should decisions on what constitutes ob-

scenity rest with post office administrators? Is obscenity adequately defined? (For a guide on where to draw the line, see "Demoralization of Youth: Open Germs and Hidden Viruses" in the July 6, 1959 issue of CHRISTIANITY TODAY.) If the public chooses to accept obscenity, should churches—having failed to win support for a voluntary standard of morality—resort to legislation?

In view of questions raised and considering that the unexpurgated edition of *Lady Chatterley's Lover* has not been widely read, many religious leaders still prefer to address themselves to the problem of obscenity as a whole rather than censuring the novel by name. Nonetheless, a majority probably feel that a sweeping campaign against smut is long overdue.

Dr. Edwin T. Dahlberg, president of the National Council of Churches, said he "would be interested in cleaning up" literature intended "to arouse the prurient interest." He urged, however, that "we safeguard ourselves on literature in which mention of sex is incidental." He said he felt that the courts of the land had made clear a distinction.

Dahlberg spoke only for himself. An NCC spokesman said that its General Board has never taken an official position regarding the current obscene literature problem.

Dr. Clyde W. Taylor, secretary for public affairs of the National Association of Evangelicals, said "it will be a sorry day for the people of the United States if their government has no recourse but to allow the mails to become the channel of morally infectious literature."

"It appears that the post office, attempting to protect the moral integrity of our society, has become the victim of a few judicial officials who have a proper regard for freedom of the press but who have lost their bearings in the moral aspects of public welfare," Taylor added.

Getting Acquainted

"Observers" from the Russian Orthodox Church are expected to attend this month's meeting of the Central Committee of the World Council of Churches

ECUMENICAL MOVEMENT

on the Greek island of Rhodes. Two representatives from the church's Moscow Patriarchate recently completed a month-long "get acquainted" visit to WCC headquarters in Geneva. The church originally refused to join the WCC, but leaders are believed to be reconsidering. Leaders of the ecumenical movement may soon announce a new invitation.

The Presidency

President Eisenhower told a news conference last month that "there is no reason" why a Catholic should not be elected to the U. S. presidency. He called it "a perfectly extraneous question."

As to whether a Catholic could be elected President, Eisenhower said he had no opinion.

A few days later, a similar query was put to Democratic National Chairman Paul M. Butler: Would a Catholic presidential candidate be handicapped because of his religion?

"As a Catholic," replied Butler, "and one who has been in politics 33 years, I certainly do believe that would be true, sadly enough."

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UNITED CHURCH

(Cont'd from page 26) centered, affirmations). One could wish there had been affirmation of the mystical union, so basic to Christian life.

To a suggestion that the statement sided with Eastern Orthodoxy on the filioque controversy, chairman Arndt replied that it does not take a position one way or the other on the matter and that the committee did not desire a "definition of doctrinal positions in the document." If this policy gives little encouragement to theology, it does offer a bright prospect to those committed to a doctrinally undefined ecumenism.

Not all ecumenically-minded persons are enthused about merging of churches of unlike doctrine and polity, for the ultimate goal of many such folk is cooperation rather than organic union. Perhaps a curiosity of modern ecclesiastical history will be the E & R move toward unity with Congregationalists rather than with one of the many Presbyterian groups. Twentieth-century lessening of interest in historic Christian doctrine will possibly be adduced as a prime cause.

Congregationalist roots are found in sixteenth and seventeenth-century England and then in colonial New England, the churches later uniting with some Disciples of Christ churches. The E & R Church, its greatest strength in Pennsylvania, itself results from a merger of a Reformed church originating in Zwingli's Zurich and the Rhineland and the Evangelical Church, which was an American transplanting of the effort of the Emperor of Prussia in 1817 to bring together for political reasons Lutheran and Reformed churches.

As for the current merger, leaders seem unsure of its present exact legal status, but they do boast about its oneness in fellowship. A New York federal court case against the merging bodies contains no request for injunction, and delegates to this year's General Synod came expecting to approve the proposed constitution. Then if two-thirds of the E & R synods and two-thirds of the local Congregational churches (of those voting) approved, the way would be clear for the biennial General Synod of 1961 to put it in force. But delegates had only received copies of the constitution three weeks before synod began, hardly time for proper study. Some expressed shock and disappointment at leaders' recommendations for delay (which would amount to two years) to avoid possible embarrassments resulting from hasty action. So the synod decided to buy a year's time

(maximum estimate: \$75,000) by reconvening in special session in 1960 to vote on the constitution, thus leaving a year for local church and synod ratification.

Perhaps to blunt charges that this year's synod was a "do-nothing body" in respect to the constitution, a resolution proposed by Yale Divinity School's Liston Pope approving the proposed constitution as "an excellent working document" was passed. And considerable time was given for discussion of the draft.

It represents an ambitious attempt to synthesize Presbyterian and Congregational polities. Described as Presbyterian at the top and Congregational at the local level, it has been attacked by Congregationalists as promising local autonomy only to see it denied in the by-laws, where, for example, conferences and associations are given controls over clergy. Local Congregational churches, once in the United Church, will have no vote on future constitutional amendments or future church mergers. The latter point was raised on the floor but excited no discussion.

But no sooner had church leaders predicted smooth sailing through the entire convention, than an undercurrent of Congregationalist dissatisfaction erupted on the last evening. Speakers rose and asked an honest airing of issues which had been troubling delegates. After some veiled efforts toward this end, it developed that Congregationalists were unhappy over the constitutional provision for what they look upon as fragmented or compartmentalized boards which report directly to General Synod, as distinguished from the old inclusive Congregational boards. Part of the agitation was said to have been caused by the constitutional disposition under the Board for Home Missions of an association concerned with the denomination's Negro colleges, a move which seemed to some a rigid perpetuation of a case of segregation with which they are uncomfortable. But it is a difficult situation complicated by legal necessities in regard to college financial arrangements.

In any case leaders confess to some deep differences of opinion in this area along denominational lines. These may never be fully resolved. But apparently there had been a gentlemen's agreement to confine discussion of such matters to committees, and E & R President James E. Wagner (also co-president of the United Church with Congregationalist Fred Hoskins, both being reelected at this synod) was deeply cut. With a grim smile he spoke of this "unfortunate sequence of events" which had violated

the hope that such matters would be wrestled with "in smaller meetings." "The E & R Church" (very few of whose delegates had spoken on the constitution) "has been deeply affronted by the advantage taken here tonight," but would not "return like for like."

Up popped eminent Congregationalist Helen Kenyon to deny there had been any "affronts or unseemly events." Another rose to say that extended debate had improved morale, but it was agreed any further arguments be put in writing.

Dr. Stephen Szabo, president of the E & R Magyar Synod, asked that the constitution be changed to allow the continued identity of his synod as heretofore. Others objected to the provisions for the practice of social pronouncements being made by a council in the name of the entire church.

But the general feeling of the leaders seems to be that of obedience to an overpowering concept of union—that any alternative could not conceivably be the will of God—that merger opponents are largely to be explained in terms of timidity of spirit or perhaps captiousness.

For this is not only a "united" church but a "uniting" church, and subsequent mergers are hopefully anticipated with this constitution as a guide. With a synthesis which may have given Hegel trouble, leaders have at times found it difficult to sound statesmanlike as they have sought to define the resulting polity. One E & R leader differentiated it from Presbyterianism by identifying the latter with an "unwonted and arbitrary exercise of authority." Many ask, "Can a true Congregationalism come out of such synthesis, and what of those who still desire true Congregationalism?"

As one observes the merging body, he may find himself musing over the variety of important names to be found in the grand heritage of the components: Luther, Melancthon, Zwingli, Calvin, Oecolampadius, Bullinger, Thomas Goodwin, John Owen, John Cotton, Thomas Hooker, Thomas and Alexander Campbell, and so on. Among these were giants who changed the face of Europe and mightily influenced the history of America. For the serious student of church history who does not believe that twentieth century insights have cancelled those of the previous 1,900 years, the question will not down whether the issues which divided these luminaries have been fairly met. Some may ask whether we have bred a latter-day race of giants who have resolved the differences of the earlier ones. Or were those old issues relatively unimportant?

A high official in the United Church of Canada has warned united churches of the need to preserve for the present "their historical confessional roots as one means of averting any easy inclination toward a watered-down, syncretistic form of the great Christian tradition." When insights of past church titans are trimmed to match those of others, the trimmer's criteria for cutting are vital. Will he cut so deeply as to deny himself in the end the depth of Christian fellowship he so earnestly desires?

F. F.

'Let Freedom Ring'

The National Association of Congregational Christian Churches held its sixth annual meeting in Los Angeles June 30-July 2 and elected as its moderator Gordon W. Kingsbury, associate professor emeritus from Wayne State University.

Some 400 ministers and laymen attended the meeting, representing 67 churches and 23 states. •

The association, which seeks to preserve local church autonomy in Congregationalism, took as its convention theme the slogan, "Let Freedom Ring." NACCC leaders are opposed to the United Church of Christ plan to require constituent churches to submit to a constitution.

The NACCC missionary society voted \$100,000 in aid for Jordan, to be administered through the Near East Foundation of New York.

E & R Synod

Both parties to the United Church of Christ merger are continuing some functions separately during the transition period. Though the United Church has now held its second consolidated synod, both the General Council of Congregational Christian Churches and the Evangelical and Reformed Church still continue separate conventions as well. The latest E & R meeting, the church's 11th triennial General Synod, was held at Oberlin during the five days immediately preceding the United Church synod.

One of the actions of the E & R synod was to approve a constitutional amendment to hold biennial instead of triennial sessions in order to conform with the biennial meetings of the United Church. A record \$5,625,300 budget for the next two years was adopted by the synod, an amount which was \$525,300 higher than expenditures during the last three years.

In other actions, delegates adopted resolutions opposing "right-to-work" laws, which bar compulsory unionism; called for recognition of Communist China by the United States and the United Nations; and hailed the investigation work of the Senate rackety committee.

Also approved were plans to launch a \$2,000,000 fund campaign for three E & R seminaries: Lancaster Theological Seminary, Eden Theological Seminary and Mission House Seminary.

PEOPLE: WORDS AND EVENTS

Deaths: Dr. J. S. Ladd Thomas, 84, dean emeritus of the Temple University School of Theology, in Philadelphia . . . the Rev. Ernest C. Pye, 77, author and Congregational Christian educator, in Winter Park, Florida.

Elections: As president of the International Society of Christian Endeavor, Dr. Clyde Meadows . . . as president of the Methodist Conference of Great Britain, Dr. Eric Baker . . . as president of the Baptist Convention of Ontario and Quebec, the Rev. H. W. Lang . . . as president of Grand Canyon College, Dr. Eugene N. Patterson . . . as dean of the Theological Seminary of the Reformed Episcopal Church, Dr. Fred C. Kuehner . . . as president of North Park College and Theological Seminary, Dr. Karl A. Olsson . . . as moderator of the Associate Reformed Presbyterian Church, the Rev. Murray W. Griffith . . . as bishop of the Anglican

Church of Canada's Caledonia, B. C., diocese, Archdeacon Eric Munn.

Appointments: By the National Council of Churches: as director of faith and order studies (an office which parallels on a national scale the Faith and Order Commission of the World Council of Churches), the Rev. William A. Norgren; as secretary of promotion of the Committee on World Literacy and Christian Literature, Dr. Leslie C. Sayre; as director of program promotion and station relations of the Broadcasting and Film Commission, Carl Cannon . . . as chairman of the division of fine arts at Taylor University, Dr. Marvin G. Dean . . . as professor of canon law and pastoral theology at the University of Thessaloniki School of Theology, Archimandrite Jerome Kotsonis, chaplain at the Greek Royal Palace . . . as co-director of Christ's Mission, the Rev. Stuart P. Garver.

Books in Review

WHAT IS ORTHODOXY?

The Case for a New Reformation Theology, by William Hordern (Westminster Press, 1959, 173 pp., \$3.50), is reviewed by Robert D. Knudsen, Instructor in Apologetics at Westminster Theological Seminary.

Westminster Press is currently sponsoring an interesting discussion between what it feels are the three major options in Protestant theology. The first volume presents the orthodox position: *The Case for Orthodox Theology*, by E. J. Carnell. The next volume presents the liberal position: *The Case for Theology in Liberal Perspective*, by L. H. DeWolf. The volume before us deals with the so-called neo-orthodox or kerygmatic theology. The discussion is the more interesting because the discussants did not know each other's identity. They were only acquainted with the general plan of the series, and they were left to develop their arguments alone.

William Hordern is well qualified to represent the kerygmatic position. Over a period of years he has been in close contact with it. He is also the author of at least one other book on contemporary theology, *A Layman's Guide to Protestant Theology*.

At the center of his treatment is what he considers to be the major contribution of neo-orthodoxy, its idea of revelation. After a short review of the background of the newer theology, he proceeds to a discussion of faith and reason, of the nature of revelation, and of how we can know revelation is revelation. The second part of the book broadly treats the scope of theology under the headings of God, sin, and salvation. After a conclusion, the author presents a short bibliography of writings from the kerygmatic standpoint.

Hordern's discussion is able. His presentation is clear, to the point, and helpful. There are many things in the book with which the orthodox Christian can agree, at least formally. He ought, for instance, to welcome the author's emphasis upon the sovereignty of God, the idea that God's revelation is self-authenticating, and the strong plea for the Reformation emphasis upon a theology of grace. Further, I am also ready with Hordern to ask orthodox theologians, who say that God's revelation must pass the test at the bar of human reason, whether this demand does not set up a standard

which is higher than God himself and does not injure the biblical idea of the sovereignty of God. We can also agree with Hordern that neo-orthodox theology is an attempt to pass between orthodoxy and liberalism. For an orthodox thinker, however, the question must always arise whether such a third position is really possible.

The neo-orthodox theology claims that it is a new reformation theology. In making this claim, however, neo-orthodoxy has sought to drive a wedge between the Reformers and orthodoxy, and center its attack on the theology of the seventeenth century. The Reformers are supposed to have seen the Word of God as a living confrontation; the orthodox are supposed to have corrupted the Reformers' view by seeing revelation as a communication of information and viewing faith as belief in doctrine. We need not deny that there is some difference between the original Reformers and their seventeenth century followers; however, one who is orthodox feels too much at home with the Reformers to accept the neo-orthodox position concerning them. Our questions increase when we discover that neo-orthodoxy finds such supposed corruption in the Bible itself. Even the late books of the New Testament are supposed to have departed from the biblical view of revelation and are supposed to have overemphasized belief in doctrine. Our misgivings increase even further when we find that this neo-orthodox distinction even invades the authority of Jesus Christ. The orthodox claim that Jesus Christ was infallible is called docetism, the heresy which does not give due place to the humanity and to the historical nature of Christ. Hordern claims that nothing in the Bible is an infallible statement, not even the proposition that God is love; because even this idea is subject to misunderstanding (p. 64).

According to neo-orthodoxy, it is useless to speak of an infallible book, the Bible, which is gradually understood more deeply. Moreover, it is useless to speak of an objective revelation—out there—apart from the one who receives

it. According to neo-orthodoxy, revelation is an event, a personal encounter between God and man. It is an event that leaves no canonical teaching behind. It is characteristic of the neo-orthodox theologies that they distinguish sharply between the revelation of a person and the revelation of information. The biblical revelation is supposed to be personal revelation, while orthodoxy is supposed to have corrupted the biblical notion in thinking of revelation as the revelation of information.

Orthodoxy has never claimed that the Bible revelation is simply a revelation of information, or that faith is merely assent to this information. Undoubtedly many persons have confused mere assent to propositions taken from the Bible with true faith. But orthodoxy has always called such assent "historical faith." This historical faith has always been sharply distinguished from saving faith. While orthodoxy says that revelation is not merely the impartation of information, it must say nevertheless that revelation involves such impartation. In this teaching orthodoxy is in line with the Reformation and with the Bible. We can note an example from the writings of the Apostle Paul, who objected strenuously to the false teachers who had said that the resurrection was past already and had overthrown the faith of some (II Tim. 2:18). Clearly for Paul faith involved a belief in certain divinely-given information.

To support the neo-orthodox view of the Bible, Hordern uses the illustration of the telescope (p. 70). When one uses a telescope, his attention is not on the telescope itself. The telescope is to see through. Likewise the Bible is to see through, to the revelation of God in Jesus Christ. Yet, what Hordern is asking us to do is to see the image of God clearly through a telescope with a cracked lens. Perhaps this is not even strong enough. Hordern quotes Barth, that the biblical writers have been at fault in every word (p. 67). The miracle of revelation is that God is able to use the human, incorrect statements of the Bible as a medium of his revelation. Perhaps it would be even truer to say that Hordern expects us to see the image of God clearly through a telescope with no lens at all!

As in his former book, *A Layman's Guide to Protestant Theology*, Hordern shows an openness. Even though he rejects orthodoxy, it is for him a live option. Nevertheless, he sees the issue sharply. For him the opposition between neo-orthodoxy and orthodoxy is not a minor one; it is a strife between two basically antagonistic positions. It is not

surprising, therefore, that the conservative Christian must with regret set himself against neo-orthodoxy as well as the old modernism. For him neo-orthodoxy appears as a new form of modernism and not as a faithful interpretation of the Reformation theology.

That the conservative must take such a basic stand against neo-orthodoxy does not mean that he cannot benefit from reading such a volume as Hordern has written. Here in a short compass he can gain a clear and fresh insight into this new theology, presented by one who is fully abreast of the current discussions.

ROBERT D. KNUDSEN

ANABAPTISM EVALUATED

The Free Church, by Franklin Hamlin Littell (Starr King Press, Boston, 1957, 171 pp., \$6), is reviewed by Andrew K. Rule of the department of Church History and Apologetics, Louisville Presbyterian Theological Seminary.

This book is a vigorous, often impassioned, plea for the "restitution" to the Church of the "practice of Christian Community," which is defined as the practice of arriving at "consensus" within the Christian community by recognizing the freedom of all members to participate in discussion, and their obligation to be guided by the result. This, the author maintains, was the basic characteristic of "the Free Church" of Reformation times, which he seems to identify closely, if not exclusively, with the Anabaptist Mennonite movement. The theme and the plea are timely both in view of the recent re-evaluation of Anabaptism and in view of the contemporary stirring among "the laity" in various denominations.

The modern re-evaluation of Anabaptism here finds expression in the separation of "the radicals" and "the spiritualizers" from the main body of left-wing sixteenth century Protestantism, and the identification of Anabaptism with the latter. When this is done, the Anabaptists receive a much more favorable evaluation than was formally characteristic; and this happens with scholars who are not, like the author of this book, crusading Methodists addressing a Mennonite audience. Such a re-evaluation of them is probably just; but care must be taken in the process—and such care is not always taken—to be just to the major Reformers, the Roman Catholic leaders, and the secular rulers of the sixteenth century who saw Anabaptism in a very different light and treated it accordingly. The fact that it has since proved possible, step by

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step, to grant all the demands of the Anabaptists, without any dire consequences, does not prove that their advocacy of them as "a package deal" was not socially dangerous at that time. Dr. Littell has not sufficiently guarded himself from this historical injustice; and in particular, by lumping Calvin so consistently with the other Reformers, he has failed to discover, in that expression of the Reformation, the highly successful embodiment of free church principles for which he looks, with less success, to the Mennonites.

It is difficult also to find in this book any clear and consistently applied definition, connotative or denotative, of a "Free Church." One finds it distinguished from the "territorial" church, the "established" church, the "clergy-centered establishments," from the church of the Reformers, and from "American religion," but no one of these terms is clearly defined nor are distinctions within them recognized. The thinking here is too much like the pinning on of labels, and some of it sounds like "ranting." This is a shame, for the author in each case has a good cause and is obviously

capable of more factually restrained judgments.

In spite of these criticisms, the reviewer regards this as a useful book. The very points of criticism are useful in stimulating thinking; and the main theme of the book is a challenge to a re-evaluation of the church—something that is vitally necessary in regard to the ecumenical movement. **ANDREW K. RULE**

CONTEMPORARY FAITH

Know Your Faith Series: I Believe in Immortality, by John Sutherland Bonnell (Abingdon, 1958, 83 pp., \$1.25), *Invitation to Commune*, by Charles Ray Goff (88 pp., \$1.75), and *I Believe in Jesus Christ*, by Walter Russell Bowie (69 pp., \$1.25), are reviewed by Robert B. Dempsey, Minister of the Congregational Church of Carlisle, Massachusetts.

The first book is excellent and worth its price. Its appealing style will keep one reading to the end.

Bonnell presents the case for immortality convincingly and rightly distinguishes vague ideas about endless existence from the Bible's rich concept of eternal life. The skeptic is viewed as one whose bleak life has no real anchor in the face of death.

For Bonnell, man has a soul which is incomplete without a body. When this house of clay is laid aside, there is a body waiting for us in a heaven that is nearby and not in distant spaces.

Evangelicals will agree with his presentation of the bodily resurrection of Christ and its meaning for triumphant living.

There are three weaknesses in the book. The author is explicit about

Christ's resurrection but leaves unanswered the question of the believer's resurrection. Once he hints that the Christ of faith is not the Jesus of history, and thus much of what he says is negated. The greatest weakness is his failure to link significantly eternal life with the Atonement.

The second book is a devotional study on the Methodist communion liturgy and proper attitudes for a profitable participation in the Lord's Supper. All will agree with the author that certain attitudes are essential. Two of these are provocatively expressed. Goff is best in his chapters on repentance and comfort. Those on love, faith, consecration, and confession are less effective. The chapter on reconciliation is undercut by the assumption of universalism that appears in the book.

Although he seeks to avoid the weaknesses of liberalism, Goff does not escape one of the most serious of these. His approach to communion is subjectivistic, with ultimately no right and wrong in its observance. It is repeatedly called the Way of Wonder, and its mystical qualities are emphasized. The worship aspects are completely in the realm of emotion and lacking in necessary doctrinal content. References to such topics as the Atonement and propitiation are unsatisfactory.

Of the three books, this last is the least rewarding. Bowie rightly presents a Christ whose life and principles possessed a certain sternness, but who was nonetheless gentle. While his insights into the humanity of Jesus present him as a figure of virility and strength with a zest for life and nature, there is little appreciation for the person and work of Christ. Death for his teachings was merely something he suspected would happen early in his ministry. However, he faced the tragedy bravely, and died the martyr's death.

Bowie seeks to raise the Cross above meaninglessness, but does not succeed. A sense of sin comes not from the Substitute under the judgment of God but from the wickedness of His slayers. Love is not in the reconciliation through the blood but in the willingness of Christ to die so that men might have an ideal. The victory of the Cross was not over death but in "the great moral triumph of the great soul which had gone straight into the darkness of death without surrendering" (p. 53).

The author's treatment of Christ's resurrection and deity leave a great deal to be desired.

ROBERT B. DEMPSEY

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COURAGE OF CONVICTION

Thomas Ken: Bishop and Non-Juror, by H. A. L. Rice (Society for the Propagation of Christian Knowledge, London, 230 pp., 25s), is reviewed by G. C. B. Davies, Professor of Ecclesiastical History, Trinity College, Dublin.

Few occupants of the English episcopal bench are more worthy of the adjective "saintly" than the subject of this book, Thomas Ken, Bishop of Bath and Wells. Though the troublous times in which Ken lived form a necessary background to his life and work, we scarcely ever find them ruffling the serenity of his mind, so clear was his vision of the things unseen and eternal.

Yet we are not to imagine that Ken was spared personal concern with the trials which oppressed England during the last quarter of the seventeenth century. Chaplain to the Princess Anne at the Hague, to King Charles II, and to the naval expedition of 1683 concerned with the demolition of Tangier; on the scaffold with Monmouth; making efforts to better the lot of the wretched rebels suffering under the ruthless Kirke and Jeffreys; one of the seven bishops in the Tower—Ken spent himself in the conscientious discharge of his priestly and episcopal duties. But with the arrival of "Dutch Williams" (to whom the author is scarcely fair), Ken's implacable conscience forbade him to take an oath of allegiance to a *de facto* sovereign in the lifetime of another to whom he had previously sworn fealty in virtually the same words. On this point Ken was quite clear, despite the urgent persuasions of some of his friends.

In 1691 he was deprived of his bishopric, together with eight other bishops, all convinced of the same moral duty. Because of this, a great spiritual force departed from the church leaving open the field to those Latitudinarian influences which so sorely weakened her moral prestige in the ensuing century. For the last 20 years of his life, Ken found sanctuary at Longleat, the magnificent mansion between Frome and Warminster, home of his friend Lord Weymouth, and now the residence of the Marquess of Bath. To occupy his mind in retirement, he wrote verse of no outstanding merit, though his morning and evening hymns are familiar to many. Shortly before his death he ceded his bishopric to his friend of university days, George Hooper, in whose safe hands he was confident to leave his beloved flock.

We are indebted to the author for this finely written study which was obviously a labor of love. Mr. Rice at times makes little secret of his own sympathies. When pointing a moral from the days of Ken to our own times, he castigates the "pale pink intellectuals of a State-pampered age," and ruefully comments that today Sabbath worship is "a mild and comparatively rare eccentricity." Though bringing to light no new material, Mr. Rice has done well to set once more before us a figure to whom principle was all and expediency nothing. His verdict on Ken and the Non-Jurors carries a lesson of lasting significance. "However mistaken the twentieth century may adjudge to be the motives which led the Non-Jurors into the wilderness of privation, obscurity and neglect, it may well pay the passing tribute of a sigh in deference to men who had the courage of their own convictions and who were prepared to face whatever came their way of hardship, suspicion, and material loss." G. C. B. DAVIES

TWICE-BORN MEN

Crusade at the Golden Gate, by Sherwood Eliot Wirt (Harper, 1959, 176 pp., \$2.75), is reviewed by Harold Lindsell, Dean of Faculty, Fuller Theological Seminary.

Crusade at the Golden Gate is a fascinating book. One cannot remain untouched as he reads the stirring story of Billy Graham's Cow Palace Crusade in San Francisco. The spiritual diaries of men and women whose lives were changed reminds one of *Twice-Born Men*.

The author stands midway between antipodal poles—between those who can

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see no wrong in Billy Graham and those who can see no good. He realistically evaluates the Cow Palace campaign, and does so against the backdrop of San Francisco's peculiar inheritance. No wild claims are advanced, no superlatives carelessly dropped. In measured yet moving terms he balances the benefits of the campaign over against the anticipated but unachieved results.

This is undoubtedly the best account of any of the Graham campaigns. Whatever be one's personal viewpoint, he will not put this book down until he has read the last page. Nor can anyone help but be blessed if he comes to it with an open mind. For it is not really the story of Billy Graham, but of God working through Mr. Graham.

HAROLD LINDSELL

ITINERANT PREACHER

Seventy Years a Preacher, the Life Story of the Rev. William H. Moser, Ph.D., Militant Methodist Preacher, as told to Chester A. Smith (The Historical Society of the New York Annual Conference of the Methodist Church, Peekskill, N. Y., 1959, 110 pp., published by subscription), is reviewed by E. P. Schulze, Minister of the Lutheran Church of Our Redeemer, Peekskill, New York.

Books about preachers have a fascination for other preachers. This one, told briefly and well, is the story of a parson who itinerated a good deal, as Methodist ministers used to do. His duties were mainly in the Hudson valley, and everywhere he went he seems to have made an influence. President Eisenhower, as the title page of this book points out, said, "I like to see militant preachers." Likely enough, Moser is a man whom Eisenhower would have admired. Interested in social reform, he fought the liquor traffic and Sunday moving pictures. Of a practical turn of mind, he gave some of his attention successfully to debt reduction and fund raising for church improvement. He saved some of his poorer congregations considerable sums by repairing their pipe organs for them. In one community he paved the way for municipal street lighting by installing lights on poles from the downtown area to his church.

Deeply spiritual, Moser conducted numerous revivals, held Wednesday evening prayer meetings, taught indoctrination courses, and led Bible classes. He visited his members faithfully, read the

Bible to them, and prayed with them. He preached the Christian faith and life without manuscript and with power. Now, at 89 years of age, he is living in retirement with his wife and son at Ridgewood, New Jersey.

The volume abounds with anecdotes. Once his son, then not yet five years old, insisted on speaking at a prayer meeting. When given permission, he said (for he had listened well): "I have served the Lord for 40 years. Please pray for me that I may be faithful to the end." One Christmas eve, in the early days of radio, his boys put the earphones of a primitive battery set on his head as he lay in bed. Broadcasting was sporadic in those days; the radio was silent, and Moser fell asleep. Suddenly he awoke in the dark room to hear the thrilling strains of "Hark! the Herald Angels Sing." The incident made a deep impression on him, and in time, he says, it became more than an impression. "It became a prophecy of the time when I shall fall asleep on earth for the last time, to be awakened by the angel choir in heaven."

The contents of this book were related to Chester A. Smith, a well-known Methodist layman, himself a preacher and author.

The present volume is commended to all who wish to learn what it was like to be a Methodist pastor in the days of itinerancy, and to all who enjoy perusing the biographies of clergymen.

E. P. SCHULZE

CREDO

I Believe in Man, by Frederick Keller Stamm (Abingdon, 1959, 77 pp., \$1.50), and *I Believe in the Church*, by Elmer G. Homrighausen (Abingdon, 1959, 108 pp., \$1.50), are reviewed by G. Aiken Taylor, Minister of First Presbyterian Church, Alexandria, Louisiana.

These two books finish up the "Know Your Faith" series to which Gerald Kennedy, Joseph R. Sizoo and others have contributed. *I Believe in Man* is an affirmation of man's innate capacity for good. The author writes of Creation: "... (God) made man well and he endowed him with basic goodness." To have endowed man with an evil nature, believes Dr. Stamm, would have been to create evil. In other words, if there was a Fall, the author never heard of it. And if he ever read Niebuhr, it was evidently with disapproval. As the dust jacket confides, "Dr. Stamm's view of man is an optimistic one." Add to this optimistic

view a liberal view of Christ and a psychologist's view of religious experience and you have this book. The viewpoint is one that died of old age and was given a decent burial long ago.

I Believe in the Church covers a less controversial subject. Very few people of whatever persuasion would find fault as the author argues that Christianity is not a solitary experience; that the Church, the body of Christ, exhibits God's purpose for man and for history; that the Church is "necessary and integral (?) to God, to the Christian, and to the world." Dr. Homrighausen writes warmly of these things and of the Holy Spirit who brings to believers the "inner quality" of Pentecost, thus uniting them to Christ and to his community, the Church, until Christ comes again. This book is a refreshing antidote to the other.

G. AIKEN TAYLOR

STIMULATIVE AND SUGGESTIVE

Sermon Substance, by Ralph G. Turnbull (Baker Book House, 1958, 224 pp., \$3.50), is reviewed by H. C. Brown, Jr., Professor of Preaching, Southwestern Seminary, Fort Worth, Texas.

Sermon Substance, by the author of *Jonathan Edwards the Preacher* and other books, deals suggestively and creatively with 100 ideas for a year's preaching ministry.

In his introduction the author gives the clue to the purpose for his book: "The task of sermon preparation is a delight when the busy pastor knows what to prepare. But there are days when there is no stirring of the wind, and he feels like a ship becalmed. What then? Is it a denial of faith to lift a top sail in the hope and expectation that the wind will blow again? Here it is that sermon substance has a place of *stimulus* and *suggestion* [italics added]."

In the event that the author's purpose is properly understood and correctly carried out, this book has value. But in the event that the author's purpose is perverted by "too" busy preachers using the potentially useful substance as a "crutch," then the book renders a disservice to the ministry. It is hoped that all who read will profit by the author's lucid thoughts, ideas, illustrations, arrangements, and analyses of Scripture without one preacher resorting to the use of these materials as a substitute for prayer, meditation, study, exegesis, and hard sermonic labors. Let the volume be used to stimulate and to suggest meaningful messages to your mind. H. C. BROWN, JR.

NATURE'S LESSONS

Thoughts Afield, by Harold E. Kohn (Eerdmans, 1959, 171 pages, 63 drawings, \$3.75), is reviewed by Clyde S. Kilby, Chairman, Department of English, Wheaton College.

I usually mark up rather badly the books which I review, but in this instance I refrained. The book is too lovely. It is hard for me to know which I like best—the charming pen-and-ink drawings, the essays themselves, or the fine general layout of the book.

The author's method is to describe some colorful aspect of natural life in the woods of northern Michigan and then suggest its moral and spiritual implications. Because he loves nature and really knows valuable things about it, his depiction of it does not become a mere crutch to sermonizing. He is interested in the giant trees of the forest but equally excited about the trillium or even an almost microscopic particle of green called the duckweed. It is interesting to notice that he thinks nature is benevolent and that the preying of one animal on another is wholly free from hatred and therefore without the ferocity which human beings sometimes ascribe to it.

The book is lavish in anecdotes and the sort of remarks one likes to quote. "Take any shadow you please and trace it far enough and you will see that it is the dark side of a bright object, pain being the shadow of our wondrous capacity to feel, mistakes being the dark side of our glorious freedom to make choices." "Selfishness that is blessed with the name of religion is selfishness still." "The perfectionist can never enjoy anything on earth completely because the things of earth come with built-in blemishes." To some people "prayer is a matter of mastering the right vocabulary, learning the magical formula that will assault God at His weakest points and make Him give in to their whims. . . . Prayer is resting for awhile in God's greatness." "Nothing in human experience is more attractive and winsome than a noble thought or emotion in the process of becoming a deed." "One of the most pitiable sights on the face of the earth is lopsided virtue." "No king ever made a man a knight. The best a king could do was to recognize the knighthood already present in the man." There are many other such remarks.

The author is preacher, writer, and artist, and in each capacity does a worthy piece of work.

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